

Frontispiece.



The Lives of the Protestant Martyrs. —

Frontispiece.



The Lives of the Protestant Martyrs. — *N. Parr Sculp*

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A SELECT
H I S T O R Y
OF THE
LIVES *and* SUFFERINGS

Of the Principal
English Protestant Martyrs:

Chiefly of those Executed in the
Bloody Reign of Queen *MARY*.

CAREFULLY

Extracted from *Fox*, and other WRITERS:
Being designed as a Cheap and Useful Book for
Protestant Families of all Denominations.

Adorned with COPPER-PLATES, shewing the different Kinds of Cruelties that were exercised upon them.



L O N D O N :

Printed for the Author, by T. GARDNER, and
sold by him at his Printing-Office at Cowley's
Head, opposite St. Clement's Church, in the
Strand; and J. Robinson, in Ludgate-Street.

M,DCC,XLVI.

HISTORY
OF THE
LIVES AND SUFFERINGS

OF THE
HOLY TRINITY

OF THE
HOLY TRINITY

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OF THE
HOLY TRINITY

LONDON:
Printed by T. Gardner, and
sold at the Public Office at
the opposite to Clement's Church in
St. Dunstons, in Ludgate Street.
MDCCLXVI



P R E F A C E.

I Believe there would be no Occasion to say any Thing to recommend the Usefulness of the Publication of a Select HISTORY of the Lives of the ENGLISH PROTESTANT MARTYRS at any Time, much less at this, when the Enemies of our Happy Constitution, and Established Religion, have made such a bold and daring Attempt, to ruin the one, and abolish the other. But as the Wisdom of His Majesty's Counsels, and the Valour of his Royal Highness the DUKE, have gone so far to put a Stop to their traiterous and impious Designs, that little more is to be feared from them at present; if the printing the following Sheets can
in

P R E F A C E.

*in the least contribute to confirm my
Countrymen in the Principles of the
pure Doctrine of the Church of Eng-
land, by the great Example of these
holy Martyrs, who sealed their Faith
with their Blood, it will answer the
best Wishes, and sole Intention of*

The EDITOR.



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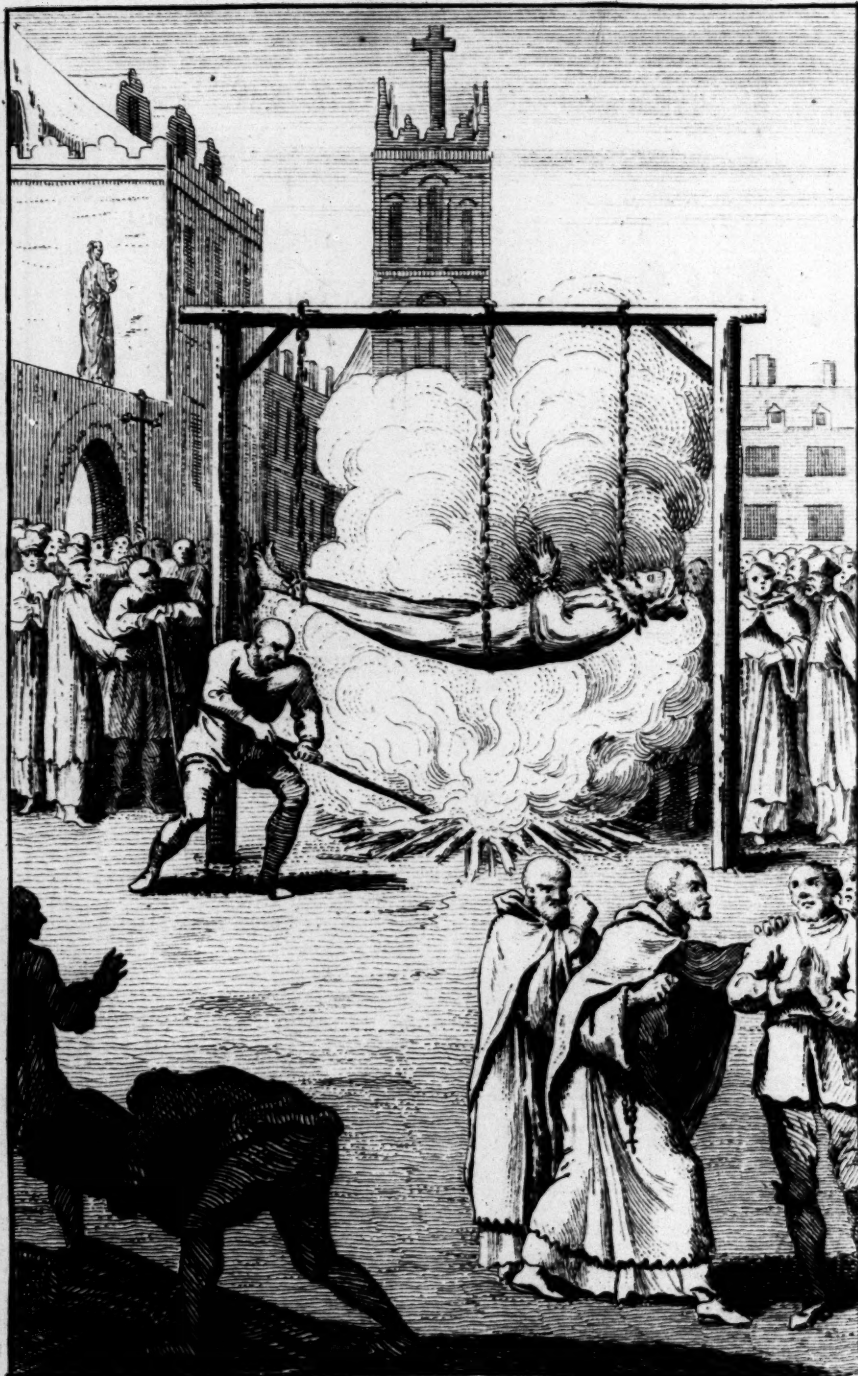
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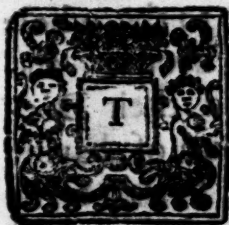
Parr. Sculp.



ENGLISH

Protestant Martyrs.

The HISTORY of
Sir JOHN OLDCASTLE,
LORD COBHAM.



HIS Gentleman was one of those, in his Time called * *Lollards*, against whom *Thomas Arundel*, Lord Archbishop of *Canterbury*, being greatly incensed, caused an Assembly of the Bishops and Clergy of *England* to be summoned, in the Beginning of the Reign of King
B *Henry*

• From the *Latin* Word *Lolium*, which signifies *Cockle*, or *Darnel*, a pernicious Weed, growing among *Wheat*, and oftentimes choking it up.

Henry V. [Anno. 1413] to meet at St. Paul's Church in *London*, to consider of their Doctrines, and repress the Increase of the Heresy, as it was then called of the *Wickliffites*, which was indeed rather to suppress the Light of the Gospel, beginning to shine forth, and spread itself over many Parts of the Kingdom, thro' the Writings of *John Wickliffe*, Reader of Divinity in *Oxford*, and Rector of the Parish of *Lutterworth* in the County of *Leicester*, who wrote and dispersed many Books; wherein he shewed the primitive Purity and Truth of the Gospel, and exposed the many gross Errors and Superstitions which had crept into the Church, concerning the Sacraments, Images, Pilgrimages, Purgatory, the Power of the Church, &c.

In the Assembly abovementioned it was determined to proceed against the Lord *Cobham*, and thereby strike a Terror to the whole Sect, as he was a principal Favourer and Maintainer of these *Lollards* and their Doctrines. They not only accused him of having sent such Preachers into several Parts of the Dioceses of *London*, *Rochester* and *Hereford*, contrary to the Minds of the Ordinaries of those Dioceses, but also of having assisted them by Force of Arms; in Opposition to the Determinations of the Church: But considering he was a Man of a great Family, and much in Favour with the King, they thought it would be prudent to acquaint him with the Matter, and know his Pleasure therein: Whereupon

Sir JOHN OLDCASTLE. 3

upon the Archbishop of *Canterbury*, with several of the Bishops and Clergy, went to wait upon the King at *Kingston*, and there laid before him most grievous Complaints of Heresy, and Sedition against this Noble Lord, for favouring *Wickliffe's* Doctrines and Opinions.

The King having calmly heard what they had to say, advised them to treat him with Gentleness; saying, he could never approve of Force in reclaiming Heretics, since Experience had but too frequently shewn, that vigorous Methods were as effectual against Truth, as against Error: He told them, he would talk with *Oldcastle* himself, and try to restore him to the right Way: Accordingly sending for the Lord *Cobham*, he admonished him privately to submit himself to his holy Mother Church, and, as an obedient Child, to acknowledge himself culpable.

My Lord, being thus advised by the King, replied, " That he was ready to obey his Majesty as a Minister of God, and a Christian King; and to him, next to God, he ever would, as he always had hitherto done, submit all he possessed either by Nature or Fortune; but as to the *Pope* and his Spirituality, he owed them neither Suit, nor Service, for as much as he knew him, by the Scripture, to be the great *Anti-Christ*, the Son of Perdition, the open Adversary of God, and the Abomination standing in the Holy Place."

When the King had heard this Answer, he

4 *The* H I S T O R Y *of*

would not talk any more with him, but went from him in Anger: And when the Archbishop of *Canterbury* attended him for an Answer to his Complaint, he gave him and the Bishops full Authority to examine, and punish him according to the Canons and Laws of the Church.

The Archbishop, having received this Permission, sent his chief Summoner with a sharp Citation to *Cowling-Castle* in *Kent*, where the Lord *Cobham* dwelt; but the Summoner being afraid to enter the Gates of so great a Man without Leave, returned without doing his Message; and then the Archbishop persuaded one *John Butler*, Door-Keeper of the King's Privy-Chamber, to go to the Lord *Cobham*, as from the King, who taking the Archbishop's Summoner with him, told my Lord, That it was the King's Pleasure, that his Lordship should obey the Archbishop's Citation. But the Lord *Cobham* answered, That he would in no Case consent to the devilish Practices of the Priests.

The Archbishop, hearing this, resolved to cite him by public Process, and a few Days after, in the Month of *September*, commanded Letters Citatory to be fixed upon the great Gates of the Cathedral Church of *Rockester*, which was but three Miles from the Lord *Cobham's* House; charging him to appear personally before him at *Leeds-Castle*, on the Eleventh of the same Month, without any Excuse whatsoever:

soever: But the said Letters were soon taken down from the Gates of the Church, and conveyed away by the Lord *Cobham's* Friends; both now and a few Days after, when others were put up.

The Archbishop, finding that the Lord *Cobham* only laughed at his Proceedings, and despised his Authority, openly excommunicated him for his Contumacy; and then cited him again, under severe Threatnings, to appear before him on a certain Day: And commanded all Persons to assist him against the said Lord *Cobham*, that great Apostate, Heretic, and Adversary of the Holy Church.

The Lord *Cobham* beginning now to consider the Danger he was in, wrote the Confession of his Faith, which was the *Apostles-Creed*, with a Paraphrase on some Part of it, and went to *London* to present it to the King; but he would not receive it himself, but commanded it to be delivered to those Persons who were to be his Judges. The Lord *Cobham* would then have appealed from the Archbishop to the *Pope*; but the King would not allow of his Appeal, and said the Archbishop should be his Judge; whereupon he was arrested by the King's Command, and committed Prisoner to the *Tower of London*.

A few Days after, viz. on the 20th of September 1413. the Lord *Cobham* was brought before *Thomas Arundel*, Archbishop of *Canterbury*, and other Bishops, into the Chapter-

6 *The* HISTORY of

House of *St. Paul's*, by Sir *Robert Morley*, Lieutenant of the *Tower*, when the Archbishop spoke to him to this Effect:

“ Sir, In the last General Convocation of
 “ the Clergy of this Province, you were
 “ charged with certain Heresies, and by sufficient
 “ Witnesses found guilty of the same;
 “ and thereupon you were cited before me,
 “ by due Form of Spiritual Law: But you
 “ refused to appear, and for your wilful Contumacy,
 “ you were both privately and openly
 “ excommunicated. Notwithstanding, we
 “ are not backward to give you Absolution,
 “ should you humbly desire it.”

The Lord *Cobham* made as if he did not hear, and so desired no Absolution, but putting his Hand into his Bosom, took out a Paper, and read it, and then delivered it to the Archbishop: The Contents were as follow:

“ I *John Oldcastle* Knight, Lord *Cobham*,
 “ would have all Christians to know and understand,
 “ that I call God to Witness, that
 “ it hath been, now is, and ever, by the Help
 “ of God, shall be my Intent, and Will, to
 “ believe faithfully and fully all the Sacraments
 “ that ever God ordained to be used
 “ in his Holy Church: And moreover, I do
 “ declare my Opinion in these four Points:

“ I. I believe that the most worshipful Sacrament
 “ of the Altar is *Christ's* Body in
 “ Form of Bread, the same Body that was
 “ born of the blessed Virgin our Lady *St. Mary*

“ *Mary*, crucified on the Cross, dead and
 “ buried, the third Day rose from Death to
 “ Life, the which Body is now glorified in
 “ Heaven.

“ II. As for the Sacrament of Penance,
 “ I believe that it is needful, that every Man
 “ who expects Salvation should forsake Sin,
 “ and do Penance for the same, with true
 “ Confession and Contrition, and due Satis-
 “ faction, as the Law of God teacheth, else
 “ he cannot be saved.

“ III. As for Images, they are the Inven-
 “ tion of Men; and whosoever gives that
 “ Worship to lifeless Images, which is due to
 “ God, or trusts to them for Help, is guilty
 “ of the Sin of Idolatry.

“ IV. Concerning Pilgrimages, I know that
 “ all Men are Pilgrims upon Earth, either
 “ to Happiness or Misery. He that will not
 “ know nor keep the Commandments of
 “ God, whilst he lives, though he go on Pil-
 “ grimage through the World, yet if he die
 “ in this State, he shall be damned; and he
 “ that keeps God’s Commandments to his
 “ Life’s End, he shall be saved, though he
 “ never go any Pilgrimage at all.

After reading these Articles, the Archbishop,
 Bishops, and others consulted together, and
 told the Lord *Cobham*, That some Part of his
 Writing was good, and they approved it; but
 in other Points, he must declare his Mind
 more clearly. As.

“ I. Whether he did believe, and would
“ affirm, that in the Sacrament of the Altar,
“ after Consecration performed by a Priest,
“ there remaineth material Bread, or not.

“ II Whether he did believe concerning
“ the Sacrament of Penance, that every
“ Man is bound to confess his Sins to a Priest.”

But the Lord *Cobham* replied, he would make no other Answer to these Points, than what was contained in his Articles, which he had read and delivered to them.

Then the Archbishop wished him to consider seriously of this Matter; for if he did not answer fully to these Things, he should by the Laws of the Holy Church be adjudged an Heretic. My Lord answered, Do what you think best, for I am at a Point. Then the Court adjourned, and he was to appear another Day.

The Lord *Cobham*, in all his future Examinations, referred himself to the Articles he had before delivered, and justified them: Which being judged *heretical*, the Archbishop pronounced this Sentence at length against him, That he judged, declared, and condemned Sir *John Oldcastle* Knight and Lord *Cobham*, a most pernicious and detestable Heretic, and being convicted of the same, and refusing utterly to obey the Church again, he committed him from thence as a condemned Heretic, to the Secular Jurisdiction, Power and Judgment, to put him thereupon to Death.

The

The Lord *Cobham* lying thus under Sentence of Death, was remanded back to the *Tower*, and there continued some Time; but at length, by the Help of Sir *Roger Acton*, made his Escape from his Imprisonment, and flying into *Wales*, remained there four Years.

The King took no Care to have him pursued and apprehended, which plainly shewed that he approved not of rigorous Methods, and it was no small Concern to the Archbishop and the rest of the Clergy, to find that he continued still in the same moderate Sentiments as when before he had recommended it to them, to use *Cobham* with Gentleness: They were therefore to alarm his Fears, and make him believe that the *Lollards* had a Design upon his Person, and were forming Conspiracies to overturn the State.

Some Attempts had been made in the last Reign, by the Commons, to strip the Clergy of good Part of their Revenues; and this they imputed to the Doctrine of the *Lollards*: No Wonder then, that they bore them so great Hatred, and resolved if possible to root them out; and for this a late Proclamation against their assembling gave them a fair Opportunity, for the *Lollards*, notwithstanding the Proclamation, continued their Meetings, but with all possible Secrecy. It not being safe for them to assemble in Houses, for Fear of being discovered, they commonly choose some unfrequented Place in the Country to worship God

in,

in, after their own Manner. One of these Assemblies was held at *St. Giles's in the Fields*, a Place, at that Time covered over with Bushes; and here they were betrayed, by some false Brother among themselves, which gave their Enemies the Opportunity, they had long and eagerly sought for to destroy them.

The King was then at *Eltham*, about seven Miles from *London*, where he intended to keep his Christmas, and little expected any Conspiracy against his Person; when suddenly towards Night he was told, that *Oldcastle* was in *St. Giles's* with twenty Thousand *Lollards*, whose Design was to kill the King, the Princes his Brothers, and all the Lords Spiritual and Temporal who were not their Friends. This improbable Story, (as certainly it was that twenty Thousand Men should assemble together at the very Gates of the City, without being observed) gained such Credit with the King, who was naturally bold, that he resolved to attack them immediately, before they had Time to take their Measures. He arrived upon the Place at near Midnight, and finding about Fourscore or an Hundred Persons, fell upon them, killing about Twenty, and upwards of Sixty were taken Prisoners. The *Lollards* had unhappily brought Arms with them for their Defence against their Persecutors, which it is very likely was what, in some Measure, perswaded the King of their ill Design; but this alone would not have been capable

capable to have convinced him, that they had really conspired against him, if, among those that had been taken, there had not been some who, gained by Promises, or awed by Threats, confessed whatever their Enemies desired. They said, their Intent was to kill the King, and the Princes his Brothers, with most of the Lords Spiritual and Temporal, in the Expectation that the Confusion, which after such a Massacre would ensue in the Kingdom, would prove favourable to their Religion. Some deposed, that, after the Murder of the King and Princes, they intended to make *Oldcastle* Regent of the Kingdom, and that the Conspiracy was formed by the Direction of that Lord. Hereupon the King set a thousand Marks upon his Head, with a Promise of perpetual Exemption from Taxes, to any Town that should secure him; and besides any Person by whose Means or Advice he could be seized or arrested, was to have five hundred Marks.

It is hardly conceiveable, how a Prince, so judicious as *Henry*, could suffer himself to be imposed upon by so gross a Fiction as this Plot. Had he found twenty Thousand Men in Arms in *St. Giles's*, as he was made to believe there were, it would indeed have been very suspicious; but that Fourscore or an Hundred, among whom there was not a single Person of Rank, should form such a Project, is extremely improbable. Besides, he himself
knew

knew Sir *John Oldcastle* to be a Man of Sense, and yet nothing was more wild than the Project fathered upon him, which it was supposed he was to execute with a Handful of Men, without being present himself, and without its being known where he was, or having any other Leader in his Room: And it is very likely, that the King in Time was convinced of the Falsehood of the Fact, when after the strictest Enquiry that could be made all over the Kingdom to discover the Accomplices of this pretended Conspiracy, not a single Person could be found, besides those taken in *St. Giles's*.

But while the King was employed in the Wars in *France*, Sir *John Oldcastle* was apprehended in *Powis-Land*, in *North-Wales*, by *John Grey Lord Powis*, who sent him up bound to the Parliament at *London*, who, in the Absence of the King, ordered his Execution; and notwithstanding his Birth and Merit he was sentenced, as a Traitor, to be drawn through "*London* to the new Gallows in *St. Giles's*, and there hanged by the Middle " with a Chain, and burnt hanging." By the latter Part of his Sentence, *viz.* to be burnt, it shews that he was condemned for Heresy rather than conspiring against the King.

His Execution was in *December Anno 1417.* amidst the Curses and Imprecations of the Priests and Monks, who even laboured to prevent the People from praying for him. He was

WILLIAM WHITE. 13

was the first Nobleman who suffered on Account of Religion; and though he was put to Death in the cruellest Manner that could be thought of, yet he bore all with a wonderful Constancy, and perfectly answerable to the Firmness wherewith he had all along maintained the Doctrine of *Wickliffe*, which he professed.

The HISTORY of

WILLIAM WHITE.

WILLIAM WHITE was a Priest of *Kent*, in the Reign of *Henry V.* but not of the common Sort, but such an one as was like the Morning Star in the Midst of a Cloud, and as the Moon at the Full. *Eccles. 6.* He was a Follower of *Wickliffe*, and was an upright, learned and eloquent Person. He gave over his Priesthood and Benefice to marry a virtuous young Woman, named *Joan*, yet did he not give over his former Office and Duty, but privately continued to promote Christ's Glory, and to instruct People in the Truth of the Gospel, by his Reading, Writing and Preaching. The principal Doctrines which he taught were these:

“ I. That Men should seek for the Forgiveness

“ givenness of their Sins only at the Hands of
 “ God.

“ II. That the wicked living of the *Pope*,
 “ and his Holiness, is a devilish State, and an
 “ heavy Yoke of Antichrist, and therefore he
 “ is an Enemy unto Christ's Truth.

“ III. That Men ought not to worship
 “ Images, or other idolatrous Paintings.

“ IV. That People ought not to worship
 “ the Holy Men that are dead.

“ V. That the *Romish* Church is the Fig-
 “ tree which the Lord cursed, because it
 “ brought forth no Fruit of true Belief

“ VI. That such as wear Cowls, or are
 “ anointed, and shorn, are the Lance Knights
 “ and Soldiers of *Lucifer*; and because their
 “ Lamps are not burning, they shall be shut
 “ out, when the Lord cometh.”

Upon these Articles he was taken up at *Canterbury*, by Order of *Henry Chicheley* the Archbishop, in the Year 1424, and for some Time maintained what he preached, but at length was prevailed upon to submit and abjure: But afterwards he went into *Norfolk* with his Wife *Joan*, where he preached again, as he had formerly done, against the Corruptions of the Church of *Rome* till a Letter was sent from the King to apprehend him; whereupon he was taken and brought before *John Wakering*, Bishop of *Norwich*, and convicted of thirty Articles, upon which he was condemned, and burnt at *Norwich* in the Month
 of

THOMAS BILNEY. 15

of *September* 1424. He was of so devout and holy Life, that all People who knew him, had a great Reverence for him, and desired him to pray for them; and one of his Followers, a Woman said, *If any Saints might be prayed to, she would pray to him.* When he came to the Stake, he thought to have spoke to the People, to exhort them, and confirm them in the Truth; but one of the Bishop's Servants struck him on the Mouth, and forced him to be silent; so he patiently submitted to the Fire, and ended his Life in Peace, to the Grief of many good Men present, and many more all over the Counties of *Norfolk*, and *Kent*, who were well acquainted with his Virtues and Piety.

The HISTORY of

THOMAS BILNEY.

THOMAS BILNEY, by some called the Apostle of *Cambridge*, was brought up from his Infancy in that University. This holy Man, and excellent Scholar, was first converted to the genuine Doctrines of Christ by reading *Luther's* Writings, against the *Popish* Corruption; and like the Man who lost his Sheep, and called his Neighbours to rejoice with him when he had found it, so *Bilney*, when he had found the Truth, spared not to impart it to his Neighbours and Friends

Friends in the University; by which means he converted many of his Companions, and among them *Thomas Arthur*, and *Hugh Latimer*, who then, for his Zeal, was Cross-Keeper of the University, and by his Office he was to bring it forth on Procession Days.

After some Time, his Zeal stirred him up to a farther Communication of his Knowledge, thinking that he ought not to hide his Talent, or put his Light under a Bushel; and there-upon being accompanied by *Thomas Arthur*, they forsook the University, and went preaching up and down in divers Places, till at length they came to *London*, and preached the Gospel for some Months there, in such Places as they could get most convenient, inveighing against the incredible Insolence of the Clergy, the Negligence and Vanity of the Bishops, and the Usurpation, and Pride of the *Pope* and Cardinals.

Wolsey was, at the Time we are now speaking of, in the Height of his Power and Grandeur, and being grieved that the pure Gospel began to be preached, whereby in a little Time the Hypocrisy and Deceits then used by the Church, might be detected, he laid wait on all Hands to apprehend both *Bilney* and *Arthur*, which he in a few Weeks effected, and cast them into Prison. *Arthur* was first tried upon the common Articles, and being convicted, revoked his Doctrine, and submitted himself to the Punishment and Judgment of the Church

Church; but *Bilney* utterly refused to return to the Church of *Rome*; whereupon he was brought to a more formal Trial on the 27th of *November* 1527, before the Cardinal, the Bishop of *London*, and divers other Bishops, sitting in the Chapter-House at *Westminster*.

Wolsey asked him, whether he had privately or publicly preached, or taught the People the Opinions of *Luther*, or any other, condemned by the Church, contrary to the Determination of the Church? *Bilney* answered, That he had not willingly preached, or taught the People any of *Luther's* Opinions, or any other contrary to the Catholic Church.

Then the Cardinal asked him, Whether he had not once made an Oath, that he would not preach, rehearse, or defend any of *Luther's* Opinions, but would oppose the same every where. *Bilney* answered, that he had taken such an Oath, but not lawfully.

The Cardinal then made *Bilney* swear, That he would make a plain and true Answer to such Articles and Interrogatories, as should be put unto him, concerning his preaching in the Diocese of *London*, *Norwich*, or elsewhere: And so he was dismiss'd at that Time, and sent back to Prison.

The Depositions sworn by several Witnesses against *Thomas Bilney* were:

"First, That in his Sermons in *Christ-Church* in *Ipswich*, he should preach and say our Saviour *Christ* is our Mediator
C between

“ between us and the Father: What need we
“ then seek to any Saint for Remedy? That
“ it is a great Injury to the Blood of Christ
“ to make such Petitions, and blasphemeth
“ our Saviour.

“ That Man is so imperfect in himself,
“ that he cannot merit by his Works,

“ That the Coming of Christ was long
“ prophesied before, and desired by the Pro-
“ phets: But *John Baptist* was more than a
“ Prophet, and plainly shewed Christ, saying
“ to the *Jews*, *Behold the Lamb of God that*
“ *taketh away the Sins of the World!* What
“ Injury is it then to Christ to be buried in St.
“ *Francis's Cowl*, to remit the fourth Part of
“ Penance? This is a great Blasphemy to
“ the Blood of Christ, that taketh away the
“ Sins of the World.

“ Also, That it is a great Folly to go on
“ Pilgrimage; and that Preachers in Times
“ past have been Antichrists, and it hath
“ pleased Almighty God in some measure to
“ discover their Falshood and Errors.

“ Also, That the Miracles done at *Wal-*
“ *singham*, at *Canterbury*, and there in *Ipswich*,
“ were done by the Devil (through the
“ Sufferance of God) to blind poor People.

“ And, That the *Pope* hath not the Keys
“ that *Peter* had, except he follow *Peter* in
“ his Living.”

“ It was also deposed against him, “ That he
“ was notoriously suspected as an Heretic, and
“ had

“ had been twice pulled out of the Pulpit in
 “ the Diocese of *Norwich*.

“ Also, That he had in the Parish Church of
 “ *Wilsdon*, exhorted the People to put away
 “ their Gods of Silver and Gold, and leave
 “ their Offerings unto them; for such Things
 “ as they offered, have been known oftentimes
 “ to be afterwards given to Whores and Stews.
 “ Also, that *Jews* and *Saracens* would have
 “ become Christians long ago, had it not
 “ been for the Idolatry of Christians, in of-
 “ fering Candles, Wax, and Money to Stocks
 “ and Stones.”

Other Articles were deposed against him,
 gathered out of a Sermon, which he preached
 in the Parish Church of *St. Magnus, London*,
 in *Whitsun-Week*, 1527, viz.

That he had said, “ Pray ye only to God,
 “ and to no Saint, rehearsing the *Litany*,
 “ till he came to *Sancta Maria, Ora pro nobis*,
 “ he said, stay there.

“ That he had said, Christian Men ought
 “ to worship God only, and no Saints. That
 “ Christian People should set up no Lights
 “ before the Images of Saints: For the Saints
 “ in Heaven need no Light, and their Images
 “ have no Eyes to see:

“ That he had said, as *Hezekias* destroyed
 “ the brazen Serpent that *Moses* made by the
 “ Command of God, even so should Kings
 “ and Princes now a-days destroy and burn
 “ the Images of the Saints set up in Churches.

“ That for five hundred Years past there
“ had been no good *Pope*, nor in all Time
“ past can we find but fifty; for they had
“ neither preached, nor lived well or com-
“ formable to their Dignity; wherefore till
“ now they have borne the Keys of *Simony*:
“ Against whom, good People, we must
“ preach, and teach unto you, for we cannot
“ come to them, it is great Pity: They have
“ sore slandered the Blood of Christ.

“ That People of late had foolishly used
“ Pilgrimages, when it would have been
“ better to have stayed at Home.

“ That many had made certain Vows,
“ which it was not possible for them to fulfil,
“ and those nothing meritorious.

“ That Preachers before this have been
“ Antichrists, and now it has pleased our
“ Saviour Christ to shew their Errors, and to
“ teach another Way and Manner of the
“ Holy Gospel of Christ, to the Comfort of
“ your Souls.

“ I trust there shall and will come others
“ besides me, who shall shew and preach to
“ you the same Faith, and Manner of Living,
“ that I do shew, and preach to you; which
“ is the very true Gospel of our Saviour Christ,
“ and the Mind of the Holy Fathers: Where-
“ by ye shall be brought from the Errors,
“ wherein you have been long seduced.”

The Bishop of *London* published the De-
positions of the Witnesses with his Answer, and
having

having caused them to be read, he asked *Bilney* if he would return to the Church, and renounce his Opinion, or no? But he answering *Fiat Justitia, &c.* and the Bishop finding he would answer no otherwise, he pulled off his Cap, and crossing his Breast and Forehead, pronounced Sentence upon him in the following Manner:

I John Stokesley, Bishop of London, by the Counsel and Consent of my Brethren here present, do pronounce thee Thomas Bilney, who hast been accused of divers Articles, to be convicted of Heresy, and for the rest of the Sentence, we will take Deliberation till To-morrow.

The next Day, the Bishops being again assembled, and *Bilney* brought before them, the Bishop of *London* asked him again, Whether he would recant, and return to the Unity of the Church? To which *Bilney* answered, That he would not slander the Gospel, and trusted he was not separated from the Church; but however desired a Day or two to deliberate with himself and his Friends, whether he might abjure the Heresies wherewith he was defamed, or no. Which being at length granted, he appeared before the said Bishops, and said, That he was perswaded by Mr. *Doncaster* and other Friends, to submit himself, trusting that they would deal mildly with him, both in the Abjuration and Penance, which was thus performed: He subscribed his Abjuration, and being absolved, his Penance was, to bear a

Faggot at the Proceſſion to *St. Paul's*, bare-headed, ſtand before the Preacher all the Time of the Sermon, and remain in Priſon till he was releaſed by Cardinal *Wolſey*. Thus was the Spirit of this good Man broke and overcome by the Evils he had ſuffered, and the Apprehenſion of ſtill greater; ſo that he yielded to the Suggeſtions of Fleſh and Blood, and renounced that Truth of which he had been ſo long a Confefſor.

But after this Abjuration, he was ſo deeply affected with Sorrow and Repentance for what he had done, that he was near the Point of Deſpair; for when he returned to *Combridge*, he had ſuch Conflicts in himſelf, that his Friends were afraid to leave him alone, and were forced to be with him Day and Night, to comfort him; but nothing would do. If any Paſſage of Scripture was mentioned to appeaſe his Sorrow, he would be in as great an Agony as if he had been wounded to the Heart with a Dagger; for he thought all Scripture was againſt him, and ſounded to his Condemnation. Neither Meat nor Drink did him any Good, and all Things that could be alledged for his Comfort, ſeemed to him to make againſt him; ſo vehemently was this good Man pierced with Grief for almoſt two Years: But at length, by God's Grace and Counſel, he came to ſome Quiet of Conſcience, and fully reſolved to give up his Life for the Confefſion of the Truth, which he had renounced;

nounced; and thereupon, at ten o'Clock at Night, took his Leave in *Trinity-Hall*, of some of his Friends, and departed immediately for the County of *Norfolk*, where he preached first privately in Houses, to confirm the Brethren and Sisters, and an Anchoress, whom he had formerly converted to Christ: Afterward he preached openly in the Fields, confessing his Fault, and inculcating the Doctrines he had abjured as the very Truth, and desired all Men to take Warning by him, and never trust their carnal and worldly Friends in Matters of Religion.

Then he went to *Norwich*, where he had not been long before he was apprehended, and carried to Prison, there to remain till Bishop *Nix* sent up for a Writ to burn him.

When the Writ was come, *Bilney* was again brought before Dr. *Pelles*, the Bishop's Chancellor; and being after a short Examination condemned by him, was degraded by Suffragan *Underwood*, assisted by several Friers and Doctors, and then committed to the Lay-Power, the Sheriffs of *Norwich*, of whom *Thomas Neston*, a Friend of *Bilney*, was one; He was sorry to accept him, but by his Office could not avoid it; yet being in his Custody, he afforded him all civil and friendly Usage till he was called out to suffer.

The Night before which, he was observed to eat as at other Times, with a chearful Countenance, and a composed and quiet Mind:

Whereupon a Friend said to him, That he was glad to see him take such a hearty Refreshment at that Time, when his sorrowful and painful Departing was so near at Hand. To this he made Answer, *That he found himself in the Case of a Man who dwelt in a ruinous House, and yet bestowed Cost on the Repairs, as long as he continued his Abode in it.*

As he was discoursing with his Friends, and edifying them by his pious Sentiments and Expressions, one observed to him, that though his Body was going to be exposed to the Rage of the Flames, yet the Comfort of God's Spirit would cool it so as to be an everlasting Refreshment to him. The Martyr at these Words put his Hand to the Flame of the Candle, as it burnt before him; and feeling the Heat of it, as he had often done before, he said, that he felt by Experience, and could account for it by Philosophy, that Fire was hot, but that he had learned from the Word of God, that some, who had put their Trust in him, had felt no Heat in the Flame, nor Consumption in the Fire; that as for himself, though the Stubble of his Body should be wasted, his Soul would be purified by it; and he would not regret the Pain which would be followed by unspeakable Joys.

At his Execution, Anno 1531, he chose Dr. Warner, Parson of Winterton, his old Acquaintance, to be with him for his Ghostly Comfort; and at the Stake made Confession of his

his Faith in the Words of the Apostles Creed. Dr. *Warner* was scarce able to bid him farewell for weeping, when the *Martyr* said to him in *Latin*, *Pasce gregem tuum, pasce gregem tuum; ut cum venerit Dominus, inveniatur te sic facientem*; that is, *Feed your Flock, feed your Flock; that when the Lord cometh, he may find you so doing.*

He communed no more with Flesh and Blood, but with great Patience and Chearfulness submitted to the Flames, which the Wind often blowing from him, he suffered extraordinary Torture equal to the Wishes and Malice of his blood-thirsty Persecutors. He was burnt without the Gate of the City of *Norwich*, called *Bishops-Gate*, in a low Valley, commonly called *The Lollards Pit*, under *St. Leonards Hill*, which, with other Hills, surround it.

The Bishop hearing, after *Bilney's* Death how holy and good a Man he was, said, he feared he had burnt *Abel*; and Bishop *Latimer*, preaching in the Reign of *Edward VI.* before the King, calls him *that blessed Martyr of God*, and in his Sermon before the Dutcheſs of *Norfolk*, *Saint Bilney*.

Sir Thomas More, Chancellor of *England*, at the Time of *Bilney's* Martyrdom, and *Mr. Cope*, gave it out, that he had again recanted his Opinions; but *Mr. Fox* at large confutes that Slander.

The

The HISTORY of
WILLIAM TINDALL.

MR. TINDALL was of *Magdalen-Hall* in *Oxford*, and had been bred up in that University from his Childhood, where he took his Degrees, and improved in the Knowledge of Languages, and the Liberal Arts, but more especially apply'd himself to the Study of the Scriptures; upon which he privately read Lectures to some of the Fellows and Students in the College with him.

From the University he removed to one Mr. *Welch's* in *Gloucestershire*, to be Tutor to his Children; where living at an hospitable Table, he often met with Abbots, Deans, Archdeacons, and other Doctors, whom in Discourse about Church Affairs, he thought himself obliged to oppose, for the Sake of Scripture and Truth. His Disputes were borne with for some Time, either as Table-Talk, or for Disputation sake; but at length Mr. *Tindall's* Opponents finding that he was zealous in condemning the *Romish* Errors, and maintaining the Truth, contrary to their Opinions, alledging Scripture for his uncontrollable Voucher, as they were in general much displeased with him; so one of their great Doctors, being one Day pressed with his Arguments, said, *that we had better be without God's Laws than the Pope's.* This Speech so provoked

provoked Mr. *Tindall*, that he said, he defied the *Pope* and all his Laws; and told him farther, that if God spared his Life, in a few Years, he would cause a Boy that drives the Plough to know more of the Scripture than that Doctor.

This Zeal for the Truth stirred him up many Enemies; who having given it out concerning him, that he was an Heretic in Sophistry, Logic, and Divinity, he knew he could not be safe in his present Habitation, and therefore taking leave of Mr. *Welch*, his kind Patron, he went up to *London*; but the same Fears still pursuing him thither, he went into *Germany*, and after he had been a while in *Saxony*, where he conversed with *Luther*, he came into the *Netherlands*, and settled at *Antwerp*. While he was here, he often thought of the miserable Deception of the People of his own Nation, for want of the Knowledge of the Scripture; and after many serious Considerations, determined with himself, That except the Scriptures were so plainly laid before the Eyes of the Laity in their Mother-Tongue, that they might see the Process, Order, and Meaning of a Text; it would be impossible to secure the right Interpretation of it, against the carnal Glosses of the Church of *Rome*; forasmuch as the *Popish* Doctors would sometimes darken the right Sense of a Text with Arguments of Philosophy; sometimes with Worldly Similitudes, or the seeming

ing Reasons of natural Wisdom; sometimes perplexing Allegories; so that though a Man felt in his Heart, and was sure that all they had said was false; yet without having the whole Scripture laid before him, as it were in one View, he could not solve or unfold their subtle Riddles.

He first began with translating the *New Testament*, which he finished in the Year of our Lord 1527, having, as he lived in *Flanders* and *Germany*, at that Time conferred with *Luther* and other Learned Men; and proceeded soon after to the Translation of the five Books of *Moses*, in the *Old*, with the Assistance of Mr. *Miles Coverdale*, who being a Person of accurate Knowledge in the *Hebrew*, was employed in all the other Versions of the Bible, which were made in the Reign of King *Henry VIII*.

When Mr. *Tindall* had finished the *New Testament*, he added an Epistle to the latter End of it; wherein he desired all learned Men to compare the Translation with the Original, and to amend what they found amiss: This Invitation, though it shewed a sincere and honest Heart in the Author, was rejected by the *Papists* with great Scorn: They said, there were a thousand Heresies in the Translation; that it was not to be corrected, but utterly suppressed: Others said, that it was impossible to translate the Scriptures: Others said, that it was contrary to Law, and that it would

would make the People Heretics, or encourage them to take up Arms against the King. All which may be found in Mr. *Tindall's* Preface before the first Book of *Moses*.

These were but the Clamours of the inferior Clergy and Bigots, the Bishops and higher Powers, being incensed and inflamed, not at the Scriptures, but at the Design of the Translator, who was about curing the Blindness of the People, set their Heads together to find out Means to suppress the Translation, and destroy the Author. To effect the former, they took great Pains to imbitter the King [*Henry VIII.*] against the Work, and at length prevailed upon him to issue out his Proclamation against the Reading of *Tindall's* Testament, or any of his other Books.

After which it was published under the Name of *Thomas Matthews*, and made more perfect by having Marginal Notes, and also a Translation of the remaining Part of the *Apocrypha*, which had been omitted by Mr. *Tindall*; and this Bible, through the Interest of the Lord *Cromwell* and Archbishop *Cramer*, was approved of by the King; and a Line in red Letters was added to the Title, with these Words: *Set forth with the King's most gracious License.*

Such as accounted it Heresy to make any Translation at all of the Bible into a Vulgar Language, (which indeed is the general Doctrine of the *Romish* Church) could not be
offended

offended at this Book; when besides the Translation of the Bible, there was a Table added to it, of such Texts as rectified the Errors of the *Romish* Church, concerning the *Lord's Supper*, and justified the Marriage of Priests. It was here also said, that the Doctrine of the Mass was not to be found in the Scripture. It was therefore not long before the Sale of this Bible was restrained, as well as that of the other, notwithstanding it had obtained the King's License.

The Reformers, under this Perplexity, resolved on printing another Translation at *Paris*, without Comments, or any of the exceptionable Articles, which before had given Offence; and obtained the King's Letters to the *French* King to countenance and license the Undertaking. This was done about the Year 1537, when Dr. *Bonner* was the King's Ambassador at the Court of *France*; to which Station he had been recommended by the Interest of the Lord *Cromwell*, who esteemed him as a Person of Worth, and a zealous Assertor of the Word of God; wherefore the next Year he procured his Nomination to the Bishoprick of *Hereford*, and six Months after that, to the See of *London*, both in the Year 1538.

Bonner was so zealous for the printing this Book, or rather to recommend himself to the Favour of the Lord *Cromwell*, who had the Affair much at Heart, that there was scarce a
Day

WILLIAM TINDALL. 31

Day but he invited the Printers to dine and sup with him : He visited the Press, that he might himself see the Work go forward, and would continue there sometimes the greatest Part of the Day. He caused the Workmen to print a *New Testament* in *English* and *Latin*, of which he took a great Number, and distributed them among his Friends.

The Printers proceeded in this Work till the whole was finished, and two thousand five hundred Bibles were printed under the Correction of *Miles Coverdale*: But the *French* taking a Pretence on a sudden, to quarrel with the Printers, the Bibles were all siezed at *Paris*; and an Order was issued for burning them. However, some few of them were recovered, which the *English* taking with them to *London*, reprinted, and made several Impressions of them.

This Bible continued to be read and allowed of, till the Downfal of the Lord *Cromwell*, in the Year 1540; at which Time *Bonner's* Affection for the Gospel, and Gratitude to *Cromwell*, ceased together; for as he was heard to call *Cromwell*, the very next Day after his Disgrace, *lewd and vile Heretic*, so he joined with *Winchester*, his own sworn Enemy, to obtain the Prohibition of the Bible; against which the chief Matter of Objection was, That though the former Notes of *Thomas Matthew* were omitted in it, yet there were sundry Marks or Hands, with a pointed Finger,

ger, inserted in the Margin, to signify, that there ought to have been Notes in those Places. After this there was no Translation of the Bible allowed of during the Reign of King Henry VIII.

Yet there was an Act, which passed in the Year 1543, by the Interest of *Cranmer*, that Bibles (not of *Tindall's* Translation) might be received: But no ordinary Woman, Artificer, Apprentice, Journeyman, Serving-Man, Husbandman, or Labourer, might look into it. Neither did Bishop Gardiner seem wholly averse to an Undertaking of this Nature; but it was even then plain, that he could be no Favourer of the Design, for he required a Condition in the Performance of it, which would have made it almost ineffectual.

He said, that there were many Words of such Majesty in the *Latin New Testament*, that they ought not to be translated, but must stand in the *English Bible* as they were in the *Latin*, and gave in about a hundred of them; the Catalogue began with these; *Ecclesia, Pœnitentia, Pontifex, Elementa, Sacramentum, Adorare Simulacrum*. By keeping of which two last Words in *Latin* (*Adorare*, to worship, *Simulacrum*, an Image) it is manifest, he could have no other Intention than to prevent the People from discerning the visible Opposition which lies between the Scriptures and the *Romish Church*, in the Matter of Images.

And

And it might be judged from a Transaction of the same Year 1543, that *Bonner* (though he had forsaken the Lord *Cromwell*) might nevertheless have favoured a Translation of the Bible, wherein the Encroachments of *Popery* are so easily descried, at least it appeared from what happened this Year at *Marseilles*, that *Bonner* had no great personal Respect for the *Pope*, (*Leo de Medicis*,) nor the *Pope* for him: For being sent by the King with a sharp Message to the *Pope*, who was then at *Marseilles*, he delivered it in such railing Terms, and with so much Fury, that the *Pope* talked of having him thrown into a Caldron of melted Lead, and burning him alive: Upon which he made his Escape.

Mr. *Tindall*, not daring to return to his Native Country, continued beyond Sea, proposing there to enjoy his Life and Liberty, and to plant the Word among the *English* Merchants in *Flanders*, by many of whom he was revered as an Angel or Messenger of God: But he was not to escape the Malice of his Enemies, who joining with Sir *Thomas More*, then Lord Chancellor of *England*, tryed all Means to bring about his Destruction. They examined all Persons who had been conversant with him in *Antwerp*, or the Parts adjacent, as to his Stature, his Dress, the House he lodged in, &c. and having sufficient Marks to find him out, they sent over one *Henry Phillips*, with a Servant, as if he had

D

been

been a Gentleman, willing to pass some Time at *Antwerp*, and there insinuating himself into Mr. *Tindall's* Acquaintance, he betrayed him to the Emperor's Procurator-General, by whom he was sent to the Castle of *Filford*.

When the News was brought to *England*, that Mr. *Tindall* was arrested, the Government forthwith reclaimed him; not so much to rescue him from Bonds, for those might have been prepared for him in *England*, but because the Emperor and the King were at that Time upon captious Terms. There was at first no great Difficulty made to the Demand of surrendering him; only the Lord of the Castle of *Filford* said, that the *English* had lately put some of their Countrymen to Death in *Smithfield*: To which the Messenger answered, that they were *Anabaptists*; and if his Lordship, or any other Lord, had writ for them, they would have been surrendered to him: But the treacherous *Phillips*, who had been sent to work his Ruin, still pursued him, and alledged that the Messenger, whose Name was *Pointz*, was himself an Heretic, and had harboured and entertained the Prisoner in his House at *Antwerp*; and that all this Stir in Behalf of *Tindall* was owing to him: Whereupon *Pointz* was himself apprehended, and put to great Trouble, being kept long in Prison, from whence at length he made his Escape.

Mr. *Tindall* was soon after condemned and brought

brought to the Stake, in Virtue of a Decree of the Diet of *Augsburgh*; and having there prayed to the Lord, with great Fervor and Zeal, for the King of *England*, that God would open his Eyes, he received the Crown of Martyrdom, having first, during his Imprisonment, converted his Keepers, and the Keeper's Daughter, with others of his Household.

All who were conversant with him, while he was imprisoned in the Castle, declared that if he was not a good Christian, there was no knowing who to trust in; for he strictly conformed himself in all his Conversation to a divine Remark he had made, which is to be found in one of his Letters, That as Lowliness of Heart makes us acceptable to God, so Meekness of Words engages the Affections of Men. The Emperor's Attorney gave him the Character of *Homo Doctus, Pius* and *Bonus*, a learned, pious and good Man; shewing that he looked upon him only as condemned by Reprisal; and that though he promoted it, he was grieved at the Sentence.

The HISTORY of
JOHN LAMBERT.

JOHN LAMBERT, alias *Nicholson*, was born in *Norfolk*, brought up at *Cambridge*, and converted by *Bilney*. By his Studies in the University, he became a good Proficient in the *Greek* and *Latin* Tongues, in which he exercised himself by translating divers good Books into *English*; but being soon after his Ordination, by the Suffragan Bishop of *Norwich*, into Priests Orders, forced, through the Violence of the Times, to get out of the Nation, he fled to Mr. *Tindall*, and some other Friends, who were with him, and was made Preacher and Chaplain to the *English* Factory at *Antwerp*; but not being out of the Reach of Sir *Thomas More*, Lord High Chancellor of *England*, he was, by the Help of one *Barlow*, apprehended and brought to *London*, where being in Custody a while, he was carried before Archbishop *Warham*, first at *Lambeth*, and then at *Oxford*, to be examined upon forty Articles: Answers to which were delivered to the Archbishop, in order to his open Trial, which was soon after to have followed; but Providence prevented it, partly by the Death of the Archbishop,

bishop, and partly by the King's Marriage with *Anne Bolen*; which produced a general Pardon and Release of all Prisoners.

Lambert having now got his Liberty, set up a School to teach *Greek* and *Latin*, in the *Stocks*, afterwards called *Stocks Market*, and intending to marry, renounced his Priesthood. In this Station he continued five Years unmolested, at the End of which happening to go to *St. Peter's Church* in *Cornhill*, he heard *Dr. Taylor* preach concerning Christ's corporal Presence in the Sacrament: At which being dissatisfied, he went to speak with the Doctor about it after Sermon. But the Doctor refusing any Conference on that Subject, bad him write his Mind, which he did; and alledged, that since the Words of Christ [*This Cup is the New Testament*] do not change either the Cup, or the Wine corporally into the Blood of Christ, neither is it reasonable to believe, that the Words of Christ spoken of Bread, saying, *This is my Body*, should turn the Bread corporally into the Body of Christ.

Again he alledged, that it is against the Nature of an human Body, to be in two or more Places at one Time; so that Christ's natural Body cannot be at the Right Hand of God in Heaven, and in the Sacrament at once. And he farther added that a natural Body cannot be without its Form and Shape, Conditions and Accidents; even as Accidents and Conditions cannot be without their Subject or Substance.

stance. Then forasmuch as in the Sacrament there is no Quality, or Quantity, or Condition of the Body of Christ, and finally no Appearance at all of Flesh; it is therefore plain, that there is no Transubstantiate Body of Christ in the Sacrament.

These Allegations *John Lambert* delivered to *Dr. Taylor*; and he shewed them to one *Dr. Barnes*, to have his Advice about them: And he advised him to shew them to *Thomas Cranmer*, then Archbishop of *Canterbury*, which he did: By which Means this private Affair became public; for the Archbishop sent for *Lambert*, and brought him into open Court to plead for himself, where being over-born by Authority, he was forced to appeal to the King [*Henry VIII.*] *Stephen Gardiner*, Bishop of *Winchester*, had now got the Opportunity he wished for; to suppress the Progress of the Gospel; and going to the King, tells him, that though he was in great Hatred with the People for abolishing the *Pope's* Supremacy, suppressing Monasteries, and divorcing his Queen, yet he might now pacify the Minds of all, if he would shew himself zealous in crushing the Heretics, which he had a fair Opportunity to do in this Matter of *Lambert*.

The King did not unwillingly give Ear to this Advice; but immediately sent out his Commission to all the Nobles and Bishops of the Realm to come with all Speed to *London*, to assist him against the Heretics, and Heresy, then

then maintained, for he would sit himself in Judgment upon them.

On the Day appointed they all met, and there was a great Appearance, when *Lambert* was brought forth, and placed opposite to the Royal Seat. Then the King himself came in as the supreme Judge, cloathed all in white; on his Right Hand sat the Bishops, cloathed in Purple, and behind them, the Lawyers; on his Left Hand sat the Peers of the Realm and the Judges; and behind them sat the Gentlemen of the King's Privy-Chamber.

The King looked very sternly on *Lambert*, and then commanded *Dr. Day*, Bishop of *Chichester*, to tell the People the Cause of his calling them together, which he did in a long Oration; wherein he said, "It was the King's
 " Pleasure, that all States and Degrees of the
 " Nation should be admonished not to con-
 " ceive any sinister Opinion of him, since he
 " had abolished the Authority of the Bishop
 " of *Rome*; as if he meant to extinguish all
 " Religion, and to give Liberty to the
 " Heretics, with Impunity, to disturb the
 " Church of *England*, whereof he was the
 " Head. Moreover, they should not think,
 " that they were assembled at that Time to
 " make any Disputation about heretical Doc-
 " trines, but only that by the Industry of the
 " Bishops, the Heresies of all such like, should
 " be refuted, or openly condemned in the
 " Presence of them all."

When the Bishop of *Chichester* had ended his Speech, the King stood up, leaning upon a Cushion of rich Tissue; and turning himself to *Lambert*, with a frowning and threatening Countenance, said, *Ho, good Fellow! what is thy Name?*

Then *Lambert* kneeling said, *My Name is John Nicholson, though many call me Lambert. What, said the King, have you two Names? I would not trust you that have two Names, though you were my Brother.*

O most noble Prince, (said Lambert) your Bishops forced me to change my Name. And after many Words, the King commanded him to go to the Matter, and to declare his Opinion concerning the Sacrament of the Altar.

Lambert hereupon began to make a long Speech; but the King with an angry Voice interrupted him, saying, *I came not here to hear my own Praises painted out in my Presence: Go to the Matter. These Words of the King so dashed Lambert, that he remained silent for some Time, when the King being hasty, said with Anger and Vehemence, Why standest thou still? Answer concerning the Sacrament of the Altar, whether dost thou say, that it is the Body of Christ, or wilt thou deny it? Lambert said, I answer (at which Words the King put off his Cap) with Augustine, that it is the Body of Christ, after a certain Manner. Answer me not, said the King, by St. Augustine, nor by the Authority of any other; but tell me plainly,*
whether

whether thou say'st it is the Body of Christ, or no. These Words the King spoke in Latin. Then, answered Lambert, I deny it to be the Body of Christ. Mark well, replied the King, for thou shalt be condemned by Christ's own Words, Hoc est Corpus meum.

Then the King commanded the Archbishop to refute his Assertion; which he endeavoured to do, and so did several Bishops one after another. And *Lambert* answered them all in their Turns, that it was contrary to Reason for the natural Body of Christ to be in the Sacrament. The Dispute was long, and continued from twelve at Noon till five in the Evening; and then Lights were brought in. And the King said to *Lambert*: *What say'st thou now, after the great Labour that has been taken with thee, and all the Reasons and Instructions of these learned Men, art thou not yet satisfied? Wilt thou live or die? Thou hast free Choice.*

Lambert answered, *I yield and submit myself wholly to the Will of your Majesty. Then said the King, Commit thyself into the Hands of God, and not to mine. Lambert* replied, *I commit my Soul into the Hands of God; but my Body I wholly yield and submit to your Clemency. Then, replied the King, you must die, for I will be no Patron to Heretics. And so bad the Lord Cromwell, his Vicar-General, read the Sentence of Condemnation against him.*

Upon the Day of his Execution he was brought

brought to *Cromwell's* House, and being carried into a private Chamber, it is reported, that *Cromwell* asked him Pardon for what he had done, for he was a Favourer of these People called *Gospellers*.

Lambert was then brought into the Hall, and having saluted the Gentlemen there, sat down to Breakfast with them, shewing no Manner of Sadness, or Signs of Fear. Breakfast being over, he was carried to *Smithfield*, and there fastened to the Stake to be burnt; but was used cruelly by the Officers, for when his Legs were burnt off, two of them struck their Halberts into his Body, and lifted him up as high as the Chain would permit, he holding up his Hands, at the same Time, all in a flaming Fire, cried out *None but Christ, None but Christ*. Then being let down again by their Halberts, this holy Martyr fell into the Fire, and yielded his Spirit. His Execution was in the Year of our Lord 1538.

The HISTORY of

RICHARD HUNNE.

RICHARD HUNNE was a Merchant-Taylor of *London*, and a Freeman of the same, who having had a Dispute with the Parson of *St. Mary Matfelon* (now *Whitechapel*)

Whitechapel) about the Bearing-Sheet which covered his Child at his Burial, and was claimed by the said Parson as a Mortuary, but denied by *Hunne*, was, in Revenge, accused of Heresy, and being apprehended and imprisoned in the *Lollards* Tower belonging to *St. Paul's*, was at length examined by *Dr. Fitz-James*, Bishop of *London*, upon these Articles, 1. That he taught that Tithes were not ordained by God's Laws. 2. That he obstinately defended that Bishops and Priests were the Scribes and Pharisees that crucified Christ; and that they are Preachers, but not Doers of the Law. 3. That he had in his Possession divers Books prohibited by the Law, as the Gospels, Epistles, Revelations, &c.

What Answer *Hunne* gave to these Articles we do not find, but after he was remanded to Prison, he had not been there above two Nights, but he was found hanged in his Chamber, by the Sumner's Boy, who usually carried him Meat. The Boy, and some others that were with him, seemed surprized at this Accident, and went directly to acquaint the Bishop's Chancellor with it; who presently getting his Officers and Servants about him, went to the Prison to see what was done, and immediately spread it abroad among the People, That *Richard Hunne* had hanged himself in Despair.

The Citizens of *London* knowing the Honesty and Goodness of the Man, vehemently suspected

suspected some foul Dealings, and thereupon caused the Coroner to summon a Jury, search the Body, and examine strictly into the Matter; which they accordingly did, and found, by good and sufficient Evidence, that Dr. *Horsley*, the Chancellor, *Charles Joseph*, the Sumner, and *John Spalding*, the Bell-ringer, had privily and maliciously committed this Murder, and indicted them as malicious Murderers, and they were tried as such; but by Cardinal *Wolfey's* Interest with the King, they were pardoned; yet thus far acquitting *Hunne* of his Self-Murder, that his Goods to the Value of 1500*l.* were restored to his Children.

The HISTORY of

ROBERT PACKINGTON.

MR. *PACKINGTON* was a Mercer in *Cheapside*, a Man of Substance, and very devout. He used every Day to go to Prayers at *St. Thomas of Acres*, now called *Mercer's Chapel*; and as he was crossing the Street in a misty Morning, about five o'Clock, was shot dead: Several Labourers standing at the End of *Soper-Lane*, heard the Noise of the Gun, but saw not the Person who discharged

charged it. For some Time the Murderer was not known, or what provoked him to the Perpetration of so horrid a Deed; but at length Dr. *Incent*, Dean of *St. Paul's*, being upon his Death-Bed, confessed, that he had hired an *Italian* Bravo, for sixty Crowns, to do the Business, repenting himself greatly thereof.

The Cause of this Hatred to him was, that being one of the Representatives for the City in Parliament, he had spoken in the House sharply of the Covetousness and Cruelty of the Clergy, who therefore bore him a Grudge which Dr. *Incent* thus paid by killing him.

The HISTORY of
JOHN TEWKSBERRY.

HE was a Leatherseller of *London*, and converted by reading *Tindall's* Testament, and a Book called *Wicked Mammon*, out of which Bishop *Cuthbert Tunstall* having selected several Assertions, examined *Tewksberry* about them, viz. Whether Faith only justifieth a Man? To which he answered, That if he should seek to be justified by Works, he should do wickedly, for Works followed Faith, and Christ redeemed us all with the Merits of his Passion. 2. That the Law

Law of God suffereth no Merits. To which he answered, That is plain enough. 3. That the Law of God requires Things impossible of us. To this he answered, That the Law of God requires us to love God with all our Hearts, and our Neighbour as ourselves, which no Man could ever do. 4. That there is no Law but to him that believeth, and is justified by Faith. To this he answered, He found no Ill in it. 5. That good Works must be done without any Respect to Profit to be had by them. To which he said, It is Truth. 6. That Alms deserve no Reward of God. To which he answered, It is true. 7. That the Sects of *Monks, Franciscans, Dominicans, &c.* are damnable. To this he replied, *St. Paul* speaks against them. These Answers the Bishop reputed to be Heresy, and prayed him to reform, and forsake his Errors. After many Perswasions and Threats, he at length submitted to the Bishop; and abjured his Opinions; and was, on *May* the 8th 1529 enjoined the following Penance.

I. That he should keep well his Abjuration, under Pain of Relapse.

II. That the next *Sunday* following he should in open Procession in *St. Paul's Church*, carry a Faggot, and stand at *Paul's Cross* with the same.

III. That the *Wednesday* following he should carry the same Faggot about *Newgate-Market* and *Cheapside*.

IV.

IV. That on the *Friday* after, he should take the same Faggot again, at *St. Peter's Church* in *Cornhill*, and carry it about *Leaden-ball-Market*.

V. That he should have two Signs of Faggots embroidered, one upon his right Sleeve, and the other on his left, which he should wear all his Life-Time, unless he was otherwise dispensed withal.

VI. That on *Wednesday* Even, he should enter into the Monastery of *St. Bartholomew* in *Smithfield*, and abide there without coming out, till released by the Bishop of *London*.

VII. That he should not depart out of the City or Diocese of *London*, without special Leave from the Bishop, or his Successors.

Two Years after this *Tewksberry* being at Liberty, returned to the Opinions he had abjured, being encouraged thereto by the Example of *Richard Bayfield*, who was burnt in *Smithfield*. And being apprehended again, was brought before Sir *Thomas More*, Lord Chancellor, and the Bishop of *London*, and charged with the following Articles.

I. That he affirmed, that his Abjuration before the Bishop of *London* was by Compulsion.

II. That he had read the Books called, *The Wicked Mammon*, and *Obedience of a Christian Man*, since his Abjuration.

III. That he had taken the two embroidered

dred Faggots from his Sleeves, because, as he said, he deserved not to wear them.

IV. That he affirmed, that Faith justifieth, if it be attended with Charity.

V. That Christ is our only Advocate and Mediator, and no Prayers are to be made to Saints.

VI. That there is no Purgatory after this Life: Christ is our only Purgation.

VII. That he affirmed, That the Souls of the Faithful, when they depart this Life, rest with Christ.

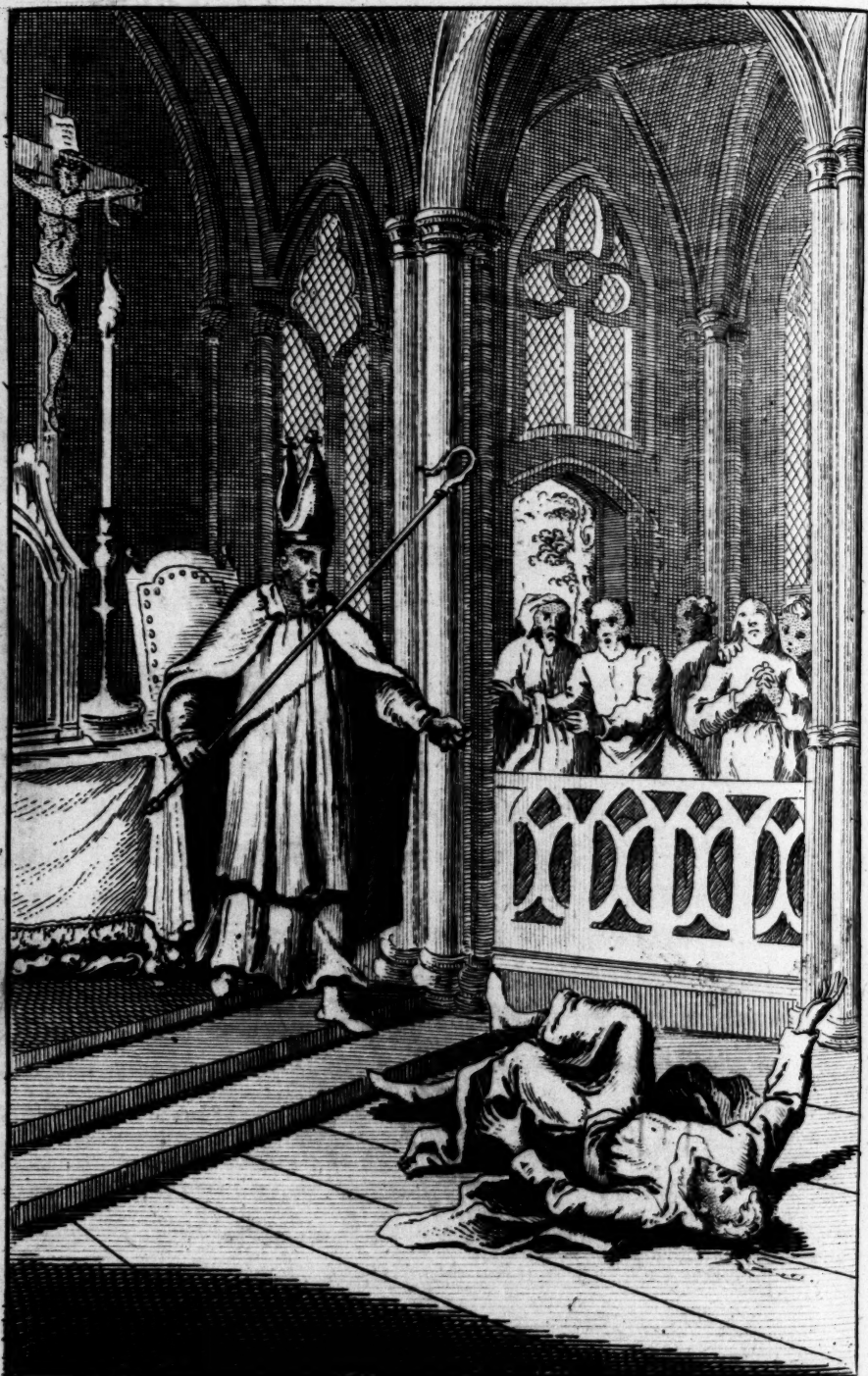
VIII. That he affirmed, That a Priest at his Ordination receiveth more Grace, if his Faith be increased, else not.

IX. That he believeth, that the Sacrament of the Flesh and Blood of Christ, is not the very Body of Christ in Flesh and Blood, as it was born of the Virgin *Mary*.

Then the Bishop and the Lord Chancellor asked *Tewksberry*, If he could shew any Cause why he should not be taken for an Heretic fallen into his Heresy again, and receive Punishment accordingly? To which he answered, that he had Wrong done him before, and if he should now be condemned, he should be wronged again.

The Chancellor then caused his Articles to be read openly, and his Answers to the same; which *Tewksberry* confessed: After which the Bishop pronounced Sentence upon him, and delivered him to the Sheriffs of *London*, who burnt





*Bayfield the Martyr knock'd down at the High Altar,
by Bishop Stokesley with his Crosier.*

J. Parr Sculp

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burnt him in *Smithfield*, December 20, the
Eve of *St. Thomas*. Anno 1531.

The HISTORY of

RICHARD BAYFIELD.

RICHARD BAYFIELD, who
was once a Monk of *St. Edmondsbury*
in *Suffolk*, was converted from the Errors and
Superstition of *Popery* by *Dr. Barns*, who
came often to the Abbey; with whom *Mr.*
Bayfield had so much the more frequent Op-
portunity of conversing, as it was his Business,
whenever he came, to provide him with Lodg-
ings, *Mr. Bayfield* being Chamberlain of the
Abbey.

Dr. Barns, in order to confirm the pious
Arguments he had made use of to work his
Conversion, presented him with a New Te-
stament in *Latin*, as two other religious Per-
sons had likewise furnished him with *Tindall's*
Testament in *English*, and the Book, called
The Wicked Mammon; and another entitled,
The Obedience of a Christian Man.

By the Study of these Books, he became
well instructed in the true Religion; for which,
about two Years after, he was confined in the
Prison belonging to the Abbey, where he was

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severely

severely whipped with a Gag in his Mouth, and then put in the Stocks. In this barbarous Durance he continued for the Space of three Quarters of a Year, till at length Dr. *Barns* found Means to procure his Release, and then took him with him to *Cambridge*, from whence he went privately to *London*, and was conveyed beyond Sea.

There Mr. *Bayfield* spent his Times in improving in the Knowledge of the Gospel; and being got into *Germany*, he assisted Mr. *Tindall* and Mr. *Frith*, to whom he had brought Relief out of *England*, in the Translation of the Bible: He also contributed his Aid to them, by selling their Works in *France* and *England*, and for that Purpose came to *London*, where he was at length betrayed; and being apprehended in *Mark-Lane*, was sent to the *Lollards* Tower, and afterwards to the Bishop of *London's* Coal-House, where he was cruelly used and tormented, to make him discover who bought his Books; but he would not, nor could they make him recant his Opinions.

In this Place he found a Priest, whose Name was *Patmore*, under Sentence of perpetual Imprisonment for being married. This Man's Constancy was a great Consolation to *Bayfield* in his Affliction; which he needed much, as many Cruelties were used to oblige him to recant; but having built his Fabrick on a Rock, he stood firm to his Religion and Confession of Faith.

He

He was thrice put to the Trial in the Consistory of *St. Paul's*, whether he would abjure? But he still answered, that he would dispute for his Faith. Which accordingly he performed, to the great Confusion of his Persecutors; telling them, with a Warmth answering to his godly Zeal, that they themselves were the Heretics, living so unsuitably as they did to the Characters of Spiritual Men; and not only leading wicked Lives, but in many Instances defending Wickedness, and also using their Endeavours to hide the Key of Knowledge, and to prevent Men from descrying the Paths of true Holiness; that their Belief was not taken from the Gospel, and their Actions were against the Precepts of it.

There can be no doubt but this hastened his Sentence; and they proceeded against him as in the Case of a Relapse, having some time before compelled him to sign a Recantation.

He was degraded on *November 27, 1331*, by *Dr. Stokesley*, Bishop of *London*. When kneeling, in order to it, on the highest Step of the High Altar, the fierce *Popish* Bishop gave him such a Blow on the Breast with his Crozier, that he fell down backward, his Head was broke with the Fall, and he swooned away. When he came to himself, and had considered what was done to him, he expressed (as he had just Reason) his utmost Disdain of a Religion, whose Votaries were so cruel; returning Thanks to God that he was delivered from

their bloody Church, calling it malignant and Antichristian.

He was then led forth through the Choir to *Newgate*, where spending about an Hour in Prayer, he went with Courage and Joy to the Fire, wherein he suffered great Torments for half an Hour, but continued in Prayer without moving, trusting, as he had told his Persecutors just before, that being now a Member of the true sincere Church of *Christ Jesus*, militant here on Earth, he should be forthwith received into the Joys of Heaven, there to reign with *Jesus Christ*, and the Church Triumphant for ever.

The HISTORY of

JAMES BAINHAM.

MR. *JAMES BAINHAM* was the Son of a Knight in the County of *Gloucester*, who, having been learnedly and virtuously educated by his Parents, was sent by them to the *Middle-Temple* to study the Law, in which he proceeded with Diligence and Success.

He was a Man of unblameable Manners, just, devout, charitable, and in all his Conversation and Conduct a singular Example of upright and conscientious Living.

He

He married the Widow of one *Simon Fish*, who had been accused of Heresy, which caused him to be suspected by Sir *Thomas More* Lord High Chancellor of *England*, who had him arrested by a Serjeant of Arms, and carried to his House at *Chelsea*; where he continued for a while a Prisoner at large, till Sir *Thomas*, finding that he would not be prevailed upon to renounce his Opinions concerning Religion, he made him close Prisoner, and had him whipped at a Tree in his Garden, which he called the *Tree of Troth*: Afterwards he sent him to the *Tower* to be racked, whereby he was lamed; Sir *Thomas More* being himself present at the Execution.

The Reasons alledged for this cruel Usage were, because he would not accuse the Gentlemen of the *Temple*, who were said to be infected with the same pretended Errors; or discover where his Books were kept; for which latter Cause his Wife was also sent to the Fleet-Prison, and all their Goods confiscated.

Having been thus worried with Imprisonment, Oppression, and Want, he was wrought upon to sign a Recantation: But what Quietness it procured him, and what was the inward Conpunction of his Heart, at the signing the fatal Instrument, he soon made appear. In less than a Month he went into St. *Austin's* Church, near St. *Paul's*, with the *New Testament* in his Hand, and the Book called, *The Obedience of a Christian Man*, written by Mr.

William Tindall, in his Bosom ; where standing up before the People in a Pew, he openly declared with Tears, that he had denyed his God, and prayed the People to forgive him, warning them against following an Example, which drew so much Evil after it : For, said he, if I should not return again to the Truth, this Word of God (meaning the *New Testament* which he held in his Hand) would damn me, both Body and Soul at the Day of Judgment.

He added also, that from the Time that he had abjured he had suffered the Torments of Hell, and would not again be exposed to the like, even for the short Space he had bore them, for all the Goods of the World.

After this he wrote to the Bishop of *London*, to his Brothers and others, to the same Purpose ; so that, shortly after, he was again apprehended, and thrown into the Coal-House Prison, in the Stocks, where he lay a Fortnight with Irons upon his Legs. Then he was carried to the Lord Chancellor's, and there chained to a Post two Nights, afterwards he was sent to the *Tower*, and scourged with Whips.

The Period of his Sufferings being now come, he was sentenced as a relapsed Heretic, and delivered to the Custody of Sir *Richard Gresham*, one of the Sheriffs of *London*, who committed him to *Newgate* ; and on the 30th of *April*, 1532, caused him to be burnt in *Smithfield*.

When

When the Fire had half consumed his Arms and Legs, he called to the *Papists* then present, and spoke these Words to them with an audible Voice: "Ye look for Miracles, and
 " here now ye see one; for in this Fire, I feel
 " no more Pain, than if I was in a Bed of
 " Down, yea, it is to me as a Bed of Roses." And having thus said, he went away as in a Sleep.

The HISTORY of

ANNE ASKEW.

ANNE ASKEW, or *Ascough*, the Daughter of Sir *William Ascough* Knight, was married to Mr. *Kime*, in Obedience to her Father's Desire or Command, tho' not much to her own Liking: However, she demeaned herself as a Christian Wife, and bore him two Children; after which, by reading the Bible, she fell from *Popery*, which so offended her Husband, that he violently drove her out of his House; she sought for a Divine to protect her, but finding no one of that Sort, she would not return to her Husband because of his cruel Usage, and so went to Court, where, on the * Queen's Side, she was much esteemed for her

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Wit,

Queen Catharine Parr.

Wit, Beauty, Learning, and Piety ; but being as much hated by the *Popish* Bishops and Clergy, she was at length apprehended as an Heretic, and fell a Victim to the bloody Inquisition, which was raised against the Professors of the Gospel, in the Year 1546.

This Lady's Sufferings were under the Reign of a Prince, * who rather in Opposition to the *Pope* than to *Popery*, set up himself as an infallible Guide of Truth, shewing no Favour to the *Protestants* upon any other Consideration, than as he knew them to be ready to join with him in rejecting the *Pope's* Authority, which for Conscience Sake they could not submit to.

So that when for the same Reason they could not agree to the Doctrine of Transubstantiation, or the Use of private Masses, and Auricular Confession, they were adjudged to be burnt by Laws of the *Pope's* Procurement, though at that Time not by the *Pope's* Authority ; for the King, by his Book against *Luther*, had so far engaged himself in a Defence of the Errors of *Popery*, that it became afterwards highly difficult for a Man of his inflexible Spirit to renounce them. And it might not have lessened his Inclination to adhere to them, that *Pope Leo* had said, that it appeared he had been assisted by the Holy Ghost, in drawing up that Book against *Luther*.

Though it is probable, that had it not been for

* *Henry VIII.*

for this Cause, and his Apprehensions of the Council of *Trent*, which was soon to meet, and some other Worldly Considerations, he might have been induced, in his great Learning and Wisdom, in which no Prince of his Time excelled him, to shew greater Favour to the Gospel; and so much the more, as it is credibly reported, that the King made this Answer, when a Remonstrance was read to him against the *Romish* Religion, *If a Man should go to pull down an old Stone Wall, and begin at the Foundation, the upper Part thereof might chance to fall on his Head.* But to return.

Mrs. *Anne Askew* was examined before the Inquest at *Sadler's Hall* in *London*, upon the several Articles of Transubstantiation, Private Masses, and Auricular Confession, which the King required all Men to believe, on Pain of Death: But she, either declining to answer at all, or making such sharp and ingenious Replies, that they gave her Adversaries no Advantage over her, was sent by the Lord Mayor of *London* to the Compter, who declared he would not admit her to Bail.

In one of her Examinations, the Bishop's Chancellor rebuked her for quoting and dealing in the Scriptures: For *St. Paul*, he said, forbade Women to talk, or to speak of the Word of God. She answered him, that she knew *St. Paul's* Meaning as well as he; the Words containing only a Prohibition for Women to teach in

in the Congregation: She then asked him, how many Women he had seen go into the Pulpit and preach? He said, he never saw any. Then, replied she, you ought not to find Fault with poor Women, unless they transgress the Law.

When she was asked, whether it was true, that she had said, she had rather read five Lines only, in the Bible, than hear five whole Masses in the Temple, she confessed that she had said no less; though not in Dispraise of the Epistles or the Gospels (which are contained in the Mass) but because the Bible did greatly edify her, and the other nothing at all, being pronounced in *Latin*; for, as we find, said she, 1 Cor. xiv. 8. *if the Trumpet giveth an uncertain Sound, who will prepare himself for the Battle.*

When she declined answering Bishop Bonner upon this Question, Whether the Scripures do say, that the Bread in the Sacrament is the Body of Christ? Repeating often that she believed as the Scriptures taught her, he asked her, Why she returned her Answers in such few Words? To this she said, That *a Woman of few Words is a Gift of God*; taking her Answer from *Eccles. xxvi. 14.*

In her last Examination, the Lord Chancellor *Wriotbesly* asked her Opinion concerning the Sacrament of the Altar: To which she answered, " That I believe so oft as I in a
 " Christian Congregation do receive the
 " Bread

“ Bread in Remembrance of Christ’s Death,
“ and with Thanksgiving, according to his
“ holy Institution, I receive therewith the
“ Fruits of his most glorious Passion.”

Then the Bishop of *Winchester*, Dr. *Gardiner*, bad her make a direct Answer. She replied, *She would not sing a new Song of the Lord in a strange Land.* The Bishop said, she spoke Parables. She made Answer, *That was best for him, for if she should speak too plain Truth, he would not accept it.*

When the Lord *Lisle* and Lord *Essex* required her to confess the Sacrament to be Flesh, Blood, and Bone, she said, it was a great Shame for them to counsel contrary to their own Knowledge. To which they answered, *They would gladly all Things were well.*

Winchester said, that he would speak with her familiarly. So, said she, did *Judas* when he betrayed his Lord. Then he desired to speak with her alone: But that she refused. He asked her, Why? Because, said she, in the Mouth of two or three Witnesses every Matter should be heard; after the Doctrine of Christ and the Apostles. *Matt. xviii. 2. Cor. xiii.*

The Lord Chancellor examined her again about the Sacrament; she asked him now, *How long he would halt between both?* He said, He would fain know where she found that: She said in the Scriptures 1 *Kings xviii. 21.* With that he went out of the Court, and the
Bishop

Bishop told her, That she should be burnt: She answered, That she had searched all the Scriptures, yet could not find, that Christ or his Apostles had put any to Death. Then they bad her go aside, and they drew a Writing about the Sacrament, to which they would have had her set her Hand, but she would not.

The *Sunday* after, she was taken very ill, and desired Mr. *Latimer* might come to her, but it was not permitted; then she was sent to *Newgate*, being in great Pain; and a little Time after, she was brought to *Guild-Hall* in *London* before the Inquest, who told her, that she was an Heretic, and condemned by Law, if she stood to her Opinions. She answered, she was no Heretic, neither deserved to die by the Law of God. But as for her Faith which she had uttered before the Council, she would not deny it, because she knew it to be true.

Then they would needs know, if she would deny the Sacrament to be Christ's Body and Blood. She said, Yes: *For the same Son of God*, said she, *that was born of the Virgin Mary, is now glorious in Heaven, and will come again from thence at the last Day, like as he went up*, Acts i. And as for that which ye call your God, it is a Piece of Bread; and for Proof hereof, mark it, and you will find, that if you let it lie in the Box but three Months, it will be mouldy, and so turn to nothing

nothing that is good: Whereupon I am persuaded it cannot be God.

They then advised her to have a Priest to confess her; but she smiled, and said she would confess her Faults to God, for she was sure he would hear her with Favour.

Upon these Answers, and much more to the same Purpose, she was condemned and remanded to *Newgate*, where having remained a little while, she was removed to the *Tower*, and there put to the Rack, to oblige her to confess from whom she had received Relief whilst in Prison; and because she lay still, and did not cry, my Lord Chancellor, and one Mr. *Rich*, took the Pains to rack her with their own Hands, till she was high dead; (having first asked her if she was with Child? to which she answered, that they need not spare her for that;) which Punishment the Chancellor inflicted upon her himself, because he thought that Sir *Anthony Knewet*, Lieutenant of the *Tower*, had been too gentle to her when she was racked before. And it is probable, that they were the more earnest to find out such Persons as gave her Comfort and Succour, because the King was desirous to know who these Persons were.

They suspected the Ladies *Sussex*, *Hartford*, *Dennis* and *Fitz-Williams*, and sought to extort from her a Testimony against them; but she saying, That if she should pronounce any thing against them, she was not able to prove it,

it, they kept her long on the Rack; and when the Lieutenant caused her to be loosed, she fell in a Swoon: Then recovering herself, she sat on the bare Ground for two Hours, reasoning with the Lord Chancellor, and defending her righteous Cause.

On the Day of her Execution, she was brought to *Smithfield* in a Chair, because the Rack had so lamed her that she could not walk; and being tied to the Stake, Dr. *Shaxton* preached the Sermon; which she openly condemned when he spoke amiss, and approved when well said.

The Lord Chancellor *Wriotbesly*, the old Duke of *Norfolk*, the Earl of *Bedford*, and the Lord Mayor of *London*, were present at her Execution, and offered her the King's Pardon, if she would recant; but she replied, she would not deny her Lord and Master. Whereupon the Lord Mayor crying out, *Let Justice be done*, the Fire was kindled, and being soon encompassed by the Flames, she gave up this mortal Life.

There were burnt with her *Nicholas Belamy*, a Priest of *Shropshire*, *John Adams* a Taylor, and *John Lacelles* a Gentleman of the Court.



The

The HISTORY of
Mr. COLLINS.

THIS Gentleman was a Student of the Law in *London*, who having a beautiful but unchaste Wife, that left him to live with her Paramour, it so affected him, that he ran mad: In which Condition he came into a Church, where a Priest was saying Mass, and, according to Custom, lifted up the Host above his Head; *Collins* seeing this, took up his Dog, and lifted him above his Head, in Imitation of the other; which so angered the Priest, that he had him taken up, and tried and examined for his Misdemeanor, which was adjudged so gross, that instead of sending him to *Bedlam*, he was condemned to the Fire, and was accordingly burnt in *Smithfield* with his Dog, *Anno 1538*.

The HISTORY of
Mr. ROGERS.

MR. JOHN ROGERS, Vicar of *St. Sepulchre's* in *London*, was the first that suffered Martyrdom in the Reign of
Queen

Queen Mary. He had been educated in the University of *Cambridge*, and was afterwards chosen Chaplain to the Merchant Adventurers at *Antwerp* in *Brabant*. During the Time of his being there, he became acquainted with *William Tindall* and *Miles Coverdale*, by whose Conversation he attained to the Knowledge of the Holy Scriptures; and joined himself with them, in Translating the Bible into *English*.

Hearing that King *Edward VI.* had abolished the Superstitions and Idolatry of the Church of *Rome*, he returned to *England*, and preached in *London*, where he soon became acquainted with Dr. *Ridley*, then Bishop of that See, who made him Prebendary of *St. Paul's*; he was also appointed Divinity-Lecturer of that Church, by the Dean and Chapter.

These Stations, with his uncommon Abilities, gave him several Opportunities of exerting his Zeal, not only for the *Protestant Religion* in Opposition to *Popery*; but likewise for rectifying the dissolute Manners of the Court; where it soon appeared, that the Truth of a Religion does not always evidence itself by the Justice and Integrity of the Professors of it.

He beheld with Sorrow the sacrilegious Havock which was made of the Church Estates; which might have been so much better applied to the erecting Schools and Hospitals; (a Charity

tity, which in many Instances has been laudably supplied by the Piety of the succeeding Times, and particularly of the present) and accordingly he openly preached against, and severely rebuked the Covetousness of the then Favourites, at *St. Paul's-Cross*; for which he was called to answer before the Council, together with other godly and zealous Men, who had in like Manner given their Testimony against these Practices. At which Time it is remarkable, that my Lord *Northumberland*, a Papist, dissembled his Religion, and pretended Affection to the Gospel, chiefly that he might aggrandize himself and Family on the Ruins of his own Church.

Considering the Troubles that Mr. *Rogers* was exposed to, even under the Government of King *Edward*, it may be said of him, that as he obtained a glorious Name in the Martyrology of the succeeding Reign, so he was no less distinguished by the Character of a Confessor in the present: And that, not only for his Preaching against the Misappropriation of the Church Estates, but for boldly accusing the Court of their other Vices, charging them with neglecting to live after the Precepts of the Gospel, and with the little Care they took in reforming the Age, by shewing any Example themselves of true Godliness and Religion.

The pious young King having ended this Life, in the Year 1553, after a very short Reign, and being succeeded by a *Romish*
F Princess,

Princess, Mr. *Rogers* judged it necessary to begin early with exhorting the People to beware of the Enticements of *Popery*, and to stand fast to the Truth, giving them notice of the impending Storm, and the present Danger that threatened them. This he did in a Sermon pronounced at St. *Paul's Cross*, where, as it is already mentioned, this Preacher of Righteousness lifted up his Voice, in the preceeding Reign.

The Report of it being carried to Court, he was summoned to appear before the Council, but for the present no Evil ensued to him upon it; for answering as a wise and discreet Man, he obtained his Release; yet in the same Year all Preachers having been inhibited to interpret, or hold Discourses in the Pulpit on the Word of God, except they first took out Licenses from the Lord Chancellor for so doing, he was sent a Prisoner to *Newgate*, for continuing to preach, without having obtained such License. Not but that he, with others, judged that the Inhibition ought to have been complied with, and submitted to, for the sake of public Peace, if it had only affected some particular Persons; but, as the Case stood, they did not think themselves obliged to pay Obedience to, it, because the whole Company of the reformed Preachers were by this Means silenced; and it appeared, that this was done with no other View, than that others might have an Opportunity to seduce

duce and deceive the reformed Congregations, and alienate their Hearts from the Love of the Gospel.

He was at first indeed confined to his own House ; from whence, if he had thought fit, he might have easily made his Escape ; and there were sundry Motives which might have induced him thereto ; as a View of the desperate Condition of the Gospel at that Time in *England* ; the Acquaintance he had in *Germany*, for he had formerly been a Pastor of a *German Church at Wirtembergh* ; his having a Wife and ten Children wholly unprovided for ; but all these Things set apart, when he was called to answer in Christ's Cause, he would not depart, but stoutly stood in Defence of the same, and for the Trial of that Truth was content to hazard his Life.

After a long Confinement, he was often brought before Dr. *Gardiner*, Lord Chancellor of *England* and Bishop of *Winchester*, and others in Commission with him. My Lord Chancellor asked him, whether he would unite himself to the Catholic Church, and acknowledge the Pope to be Head of it? the chief Accusation against him being, that he refused to own the Pope's Supremacy, which both Houses of Parliament had unanimously submitted to.

To this Charge, Mr. *Rogers* learnedly answered from Scripture, shewing that he could not with a safe Conscience unite himself to the Church of *Rome*, or acknowledge the

Pope's Jurisdiction ; alledging, upon this Head, that they themselves, in the Reign of King Henry VIII. had utterly rejected the Pope's Authority, by preaching and writing Books against it.

Upon this they promised him the Queen's Mercy, as a Motive to induce him to return to *Popery* ; to which he answered, by desiring he might be allowed to explain himself, and make his Defence in Writing : But this was refused him ; and to colour that Refusal, the Lord Chancellor, wresting the Words of St. Paul, [*Titus* iii. 10.] alledged, that he might not dispute with an *Heretic*, but rather *eschew him after the first and second Admonition ; knowing that he that is such, is subverted, and condemned of himself.* To which Mr. Rogers replied, by disowning that he was an *Heretic*, and challenging them to make it appear from the Text ; but in case they did, offering to acquiesce in the Canon. But they had nothing to do with such Proofs, their Arguments were Power and Violence, supported by a fierce inhuman Zeal, by the Authority and Decretals of sinful, profligate, carnal Men ; by the Adversaries of Truth, and Justice, *Nimrod* and *Antichrist*. And so he was condemned upon these two Articles, for affirming the *Roman Catholic Church* to be the Church of *Antichrist*, and disowning the Real Presence.

After his Sentence of Condemnation was read,

read, he was sent with another to the *Clink Prison*, there to remain till Night; and when it was dark he was carried by the Sheriff and armed Men, through the Bishop's House, and *St. Mary Overy's Church Yard*, into *Southwark*, so over the Bridge, and through the City, in Procession to *Newgate*.

It is to be taken No ice of, that when the Bishop had read his Condemnation, he declared that he was in the great Curse, and what a vengeable dangerous Matter it was for any one to eat and drink with those that were accursed, or to give them any thing: For all that did so, should be Partakers of the same great Curse.

" Well, my Lord, said *Rogers*, here I stand
 " before God and you, and all this honourable
 " Assembly, and take him to Witness, that I
 " never wittingly or willingly taught any false
 " Doctrine, and therefore have I good Con-
 " science before God and all good Men. I
 " am sure that you and I shall come before a
 " Judge that is righteous, before whom I
 " shall be as good a Man as you: And I
 " nothing doubt, but that I shall be found
 " there a true Member of the true Catholic
 " Church of Christ, and everlastingly saved.
 " And as for your false Church, you need not
 " to excommunicate me out of it, for I have
 " not been in it these twenty Years, the Lord
 " be thanked therefore: But now you have
 " done

“ done what you can, my Lord, I pray you
 “ yet grant me one thing.”

What is that? said the Bishop.

That my poor Wife, answered he, being a Stranger, may come, and speak with me so long as I live; for she hath ten Children that are hers and mine, and somewhat I would counsel her, what were best for her to do.

No, quoth the Bishop, she is not thy Wife.

Yes, said *Rogers*, my Lord, she is, and hath been so these eighteen Years.

Well, said the Bishop, suppose I allow her to be thy Wife.

She is so, replied *Rogers*, whether you allow it or not.

But she shall not come near thee, cryed the Bishop.

Then, answered *Rogers*, I have tried out all your Charity. You are highly displeased at the Marriage of Priests, yet maintain open Whoredom; as in *Wales*, where every Priest hath his Whore openly dwelling with him, and lying by him; even as your Holy Father suffereth all the Priests in *Dutchland* and *France* to do the like.

The Bishop made no Reply to this, and *Rogers* departing, saw him no more, but was carried as before-mentioned to Prison, where he was not cast down, but shewed an absolute Reliance on the Word of God; being thoroughly persuaded, that God would bow down an Ear to the Supplication of his Saints,
 and

and within a short Time re-establish his Church in Peace and Comfort, of which he gave Assurance to one of his Fellow-Prisoners, as if he had received it by Revelation, telling him, that he should live to see the Religion of the Pope, within these Realms, utterly abolished, and the Gospel freely preached again; so that when his Pardon was offered him, he absolutely rejected it, being fully resolved that neither *Principalities, nor Powers, should separate him from the Love of Christ*. And to evidence the more whose Disciple he was, he prayed at the Stake for his Enemies.

It was owing to the same Dependance on the Mercy and Providence of God, that he looked upon his Wife and Children, as he was led toward *Smithfield*, the Place of his Execution, without appearing to be moved; feeling inward Presages, that he, for the Love of whom he died, would not forsake his Family, or suffer his innocent Seed to beg their Bread.

The Day of his Execution, Mr. *Woodroose*, one of the Sheriffs, calling to him, asked if he would revoke his abominable Doctrine, and his evil Opinion of the Sacrament of the Altar. Mr. *Rogers* answered, *That which I have preached, I will seal with my Blood*. Then, quoth Mr. *Woodroose*, thou art an Heretic. *That shall be known*, replied *Rogers*, *at the Day of Judgment*. Well, quoth *Woodroose*, I will never pray for thee: *But I*, said *Rogers*, *will pray for you*. And so he was brought the

same Day, which was on *Monday* the 4th of *February* 1555, by the Sheriffs to *Smithfield*, saying the Psalm *Miserere* by the Way, all the People wonderfully rejoicing at his Constancy, with great Praises and Thanks to God for the same: And there, in the Presence of Mr. *Rochester*, Comptroler of the Queen's Household, Sir *Richard Southwell*, both the Sheriffs, and a prodigious Number of People, he was burnt to Ashes, washing his Hands in the Flame as he was burning.

A little before his Burning at the Stake, his Pardon was brought, if he would have recanted; but he utterly refused it.

The HISTORY of

Mr. SAUNDERS.

AFTER Queen *Mary*, by public Proclamation, in the first Year of her Reign, had inhibited the sincere Preaching of God's Holy Word, divers godly Ministers of the Gospel, who had the Care and Charge of Souls committed to them, did, notwithstanding, according to their bounden Duty, feed their Flock faithfully, not as Preachers authorized by public Authority, but as private Pastors of particular Flocks, among whom
Laurence

Laurence Saunders was one, a Man of genteel Birth and Education.

He was brought up first at *Eton School*, from whence he was removed to *King's College* in *Cambridge*, where he continued as a Scholar in the House for three Years; and was shortly after bound Apprentice to Sir *William Chester*, a Merchant, with whom he did not continue long: For being observed to mourn in his private Devotions, and to be entirely addicted to his Studies, and spiritual Contemplation, it was judged that he had no Liking to the Business wherein he was placed; whereupon his worthy Master wrote to his Friends and gave him up his Indentures: Soon after which Mr. *Saunders* returned to his Studies at the University of *Cambridge*, and continued there till he was Master of Arts.

In the Beginning of the Reign of King *Edward VI*, when God's true Religion began to be restored, having obtained a License to preach, he was so well approved of by those in Authority at that Time, that he was appointed to read a Divinity-Lecture in the College of *Fotheringhay* in *Northamptonshire*, where by his Doctrine, and his godly Life, he edified many, drew the Ignorant to God's true Knowledge, and stopt the Mouths of his Adversaries.

He married about that Time, and in the married State led a Life unblameable before all Men. The College of *Fotheringhay* being dissolved,

dissolved, he was placed to be Reader in the Minster of *Litchfield*; where he so behaved himself both in his Living and Preaching, that the very Enemies of the Gospel gave him the Character of a learned and godly Man.

After some Time he went from *Litchfield* to a Benefice in *Leicestershire*, called *Church-Langton*, where he always resided, teaching diligently, and keeping a liberal House; from whence he was orderly called to take the Benefice of *Allhallows Breadstreet*, in *London*. Yet he did not resign the Parish of *Church-Langton*, lest it should fall into the Hands of a *Papist*.

Thus passed he to and fro, preaching until the Proclamation was published, before-mentioned: At which Time he was at his Benefice in the Country; where, notwithstanding the Proclamation, he taught diligently God's Word, confirming the People therein, and arming them against false Doctrine, until he was not only commanded to cease, but also resisted with Force, so that he could not proceed. Some of his Friends hearing how he was menaced, advised him to fly out of the Realm, which he refused; but seeing he was with Violence kept from doing Good in that Place, he returned to *London*, to visit his Flock there.

On *Saturday* the 14th of *October*, as he was coming towards *London*, Sir *John Mordaunt*, a Privy Counsellor to Queen *Mary*, overtook him,

him, and asked him whither he was going ? To which he answered, That he had a Cure in *London*, and was going to instruct his People according to his Duty. If you will follow my Counsel, replied Sir *John*, I would let them alone, and not go near them. To which Mr. *Saunders* answered, But how shall I then be discharged before God ? If any be sick, and desire Consolation; if any want good Counsel or need Instructions, or if any should slip into Error, and receive false Doctrine; — Did not you, said *Mordaunt*, preach such a Day, and named the Day, in *Bread-street* in *London* ? Yes verily, said *Saunders*, the same is my Cure. I heard you myself, continued *Mordaunt*, and will you now preach here again ? If it please you, answered *Saunders*, Tomorrow you may hear me again in the same Place; where I will confirm, by the Authority of God's Word, all that I said then, and whatsoever before that Time I taught them.

I would counsel you, quoth the other, not to preach. If you can, and will forbid me by lawful Authority, then I must obey, said *Saunders*. Nay, said the other, I will not forbid you, I only give you Counsel. And having said this, they were come into the City, and took leave of each other.

This Advice given him by Sir *John Mordaunt*, the Privy-Counsellor, did indeed seem to proceed from some Concern for his Safety; but this Consideration could have but little Weight

Weight with a Man, who was so united to Christ, and so crucified to the World, that nothing seemed to him safe or eligible, but that very Cross which he was advised to decline. And therefore the next Day, which was *Sunday*, in the Forenoon, he preached a Sermon in his Parish Church on the Words of *St. Paul*, 2 *Cor.* xi. 2, 3. *I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ: But I fear lest by any Means, as the Serpent beguiled Eve through his Subtilty, so your Minds should be corrupted from the Simplicity that is in Christ.*

From which Words he recited the Sum of the true Christian Doctrine, by which he had espoused them to Christ, to receive of him free Justification through Faith in his Blood.

The *Popish* Doctrine he compared to the Serpent's beguiling; and lest they should be deceived by it, he shewed them the manifest and clear Difference between the Service of the Church, set forth by King *Edward* in the *English* Tongue, and the *Popish* Service in *Latin*: The first, he said, was good and agreeable to the Word of God, 1 *Cor.* xiv. and conformable to the Primitive Church. The other, he said, was Evil; and though it had some good *Latin* Words in it, yet it was like a little Honey mixed with a great deal of Poison, to make them drink it all up.

This was the Sum of his Sermon; but coming to preach again in the Afternoon, he was interrupted

interrupted by an Officer which *Bonner*, Bishop of *London*, had sent for him. This Officer charged him, upon Pain of Disobedience and Contumacy, forthwith to come to the Bishop his Master. Thus, as the Apostles were brought out of the Temple, where they were teaching unto the Rulers of the Priests, so was *Laurence Saunders* brought before the Bishop in his Palace of *London*, who had in his Company the aforementioned Sir *John Mordaunt*, and some of his Chaplains. The Bishop laid no more to *Saunders's* Charge than Treason for breaking the Queen's Proclamation, Heresy and Sedition in his Sermon.

The Treason and Sedition his Charity was content to let slip, till another Time; but an Heretic he would now prove him, and all those, he said, who taught and believed that the Administration of the Sacraments, and all Orders of the Church are most pure, which come nearest to the Order of the Primitive Church, for the Church was then but in its Infancy, and could not abide that Perfection which was afterwards to be furnished with Ceremonies. And for this Cause Christ himself, and after him the Apostles, did in many Things bear with the Rudeness of that Church.

To this Mr. *Saunders* answered, with the Authority of St. *Augustine*, that Ceremonies were even from the Beginning invented and ordained for the rude Infancy and Infirmity of Man; and therefore it was a Token of the
great

greater Perfection of the Primitive Church, that it had few Ceremonies; and of the Rudeness of the *Popish* Church, which had so many, partly blasphemous, and partly disgusting and unprofitable.

After more Discourse of this Sort, the Bishop ordered him to write down what he believed of *Transubstantion*. Mr. *Saunders* did so, saying, My Lord you seek my Blood, and you shall have it: I pray God, that you be so baptised in it, that you may thereafter loath Blood-sucking, and become a better Man.

The Bishop kept the Writing for his own Purpose; and when he had his Will, sent Mr. *Saunders* to the Bishop of *Winchester*, the Lord Chancellor, as *Annas* sent Christ to *Caiphas*; and the like Favour found this good Man as Christ his Master had done before him. The Chancellor not being at home, when Mr. *Saunders* first went, he was obliged to tarry for him above four Hours in an outer Room, where one of the Bishop's Chaplains and other Gentlemen were playing at Tables. All this while *Saunders* stood very modestly and bare-headed near the Screen; Sir *John Mordaunt*, who was his Guide thither, walking up and down by him. When the Bishop came home, *Saunders* was called before him to be examined. He asked him, how it happened, that notwithstanding the Queen's Proclamation to the contrary, he had undertaken to preach?

Mr.

Mr. *Saunders* denied not that he had preached, but said, that forasmuch as he saw perilous Times now at Hand, he did but (according as he was admonished and warned by *Ezekiel* the Prophet) exhort his Flock and Parishioners, to persevere and stand stedfastly in the Doctrine which they had learned; saying also, that he was moved and excited thereunto by that Place of the Scripture, wherein the Apostles justify themselves, by obeying God rather than Man. *Whether it be right in the Sight of God, to hearken unto you, more than unto God, judge ye,* (Acts iv. 19.) and that by preaching, he had discharged his Conscience.

A goodly Conscience surely, said the Bishop: According to this your Conscience, or *Opinion of Things*, you look upon the Queen as a Bastard, or misbegotten.

Mr. *Saunders* answered, We do not say that the Queen is base, or misbegotten, or in any wise countenance such Notions; but as for this Charge, let such take Care, whose Writings are yet in being, to the Reproach and Shame of the Authors, meaning the Bishop himself; who had before (to obtain the Favour of *Henry VIII.*) written, and published in Print, a Book, entitled, *True Obedience*: Wherein he had openly declared Queen *Mary* to be a Bastard.

The Bishop, being sorely pinch'd at this, cry'd out, Here, carry away this frenzy Fool to Prison. To which Mr. *Saunders* answered, that

that he gave God Thanks, who had given him a Place of Rest and Quietness, where he might pray for the Bishop's Conversion.

While he lay in Prison, he learnedly answered and cleared himself, in Letters addressed to the Bishop, of all that was unjustly laid to his Charge. But as to his Religion, he still persisted boldly to bear Testimony to it, declaring a firm and unshaken Reliance on the Truth of it; and saying with *St. Paul*, (*Acts xxiv. 15.*) *This I confess, that after the Way which they call Heresy, so worship I the God of my Fathers, believing all Things which are written in the Law and the Prophets, and have Hope towards God.*

So entirely did he resign himself to the Defence of Christ's Cause, that he forbade his Wife to sue for his Delivery; and when some of his Friends had, by Suit, almost obtained it, he discouraged them, so that they did not pursue their Design. The Lord Chancellor threatening him with Death, if he would not recant, he answered, Welcome be it to me whatsoever is the Will of God; if it be his Pleasure that I should live, then I make Choice of Life; if Death be my Lot, I have learned to die.

While *Laurence Saunders* lay in the Prison, strict Charge was given that no one should speak with him. His Wife nevertheless came to the Prison-Gate with her young Child in her Arms, to visit her Husband. The Keeper, tho'

tho' he durst not suffer her to enter, took the little Babe out of her Arms, and brought him to his Father. Whereupon Mr. *Saunders* was greatly rejoiced, and said to the Standers-by, who praised the Beauty of the Child, What Man fearing God, would not lose this present Life, rather than, by prolonging it here, have this Boy adjudged a Bastard, his Wife a Whore, and himself a Whoremonger? Yea, if there was no other Cause, for which a Man of my Condition should lose his Life, yet who would not give it, to avouch this Child to be legitimate, and his Marriage to be lawful and holy?

Being convened before the Queen's most honourable Privy Council, sundry Bishops being present, the Lord Chancellor began to speak to him as followeth.

L. Chan. It is not unknown that you have been a Prisoner, for such abominable Heresies and false Doctrine, as hath been sown by you; and now it is thought good that Mercy be shewn to such as seek it: Wherefore now if you will conform, and come home again, Mercy is ready. We must say that we have fallen in a Manner all; but now we are risen again, and returned to the *Catholic* Church; you must rise with us, and come home unto it. Give us forthwith a direct Answer.

Saund. My Lord, and my Lords all, may it please your Honours to give me leave to answer with Deliberation.

G

L. Chan.

L. Chan. Leave off your Painting, and your Pride of Speech; for such is the Fashion of ye all, to please yourselves in your glorious Words. Answer, yea, or nay.

Saund. My Lord, it is no Time for me now to paint: And as for Pride, there is no great Cause why it should be in me. My Learning I confess to be but small; and as for Riches or worldly Wealth, I have none at all. Notwithstanding it becometh me to answer to your Demand circumspectly, considering that one of these two extreme Perils are like to fall upon me: The losing of a good Conscience, or the losing this my Body and Life. And I tell you Truth, I love both Life and Liberty, if I could enjoy them without hurting my Conscience.

L. Chan. Conscience! you have none at all but Pride and Arrogance, dividing yourselves by Singularity from the Church.

Saund. The Lord is the Knower of all Men's Consciences; and as to the Charge which your Lordship layeth upon me, of dividing myself from the Church, I do assure you, that I live in the Faith, wherein I have been brought up, since I was fourteen Years old; being taught that the Power of the Bishop of Rome is but usurped, with many other Abuses therefrom. Yea, this I have received, even at your Hands who are here present, as a Thing agreed upon by the Catholic Church, and publick Authority.

L. Chan.

L. Chan. Yea, marry, but I pray have you received by Consent and Authority all your Heresies of the Blessed Sacrament of the Altar?

Saund. My Lord, it is less Offence to cut off an Arm, Hand, or Joint of a Man, than to cut off his Head; for the Man may live, though he lacks an Arm, Hand, or Joint, and so he cannot without his Head. But you, all the whole Sort of you, have agreed to cut off the Supremacy of the Bishop of *Rome*, whom now you will have to be the Head of the Church again.

Bish. of Lond. May it please your Lordship, I have his Hand against the Blessed Sacrament: How say you to that?

Saund. What I have written, that I have written, and farther I will not accuse myself. Nothing have you to burden me withal, for breaking of your Laws since they were in Force.

L. Chan. Well, you are obstinate, and refuse Liberty.

Saund. My Lord, I may not buy Liberty at such a Price; but I beseech your Honours to be Means to the Queen's Majesty for such a Pardon for us, that we may live and keep our Consciences unclogged, and we shall live as most obedient Subjects: Otherwise, I must say for myself, that, by God's Grace, I will abide the utmost Extremity of what Man can

do against me, rather than act against my Conscience.

L. Chan. Ay, Sirrah, you will live as you list. The *Donatists* desired to live in Singularity ; but indeed they were not fit to live on Earth, no more are you ; and that you shall understand within these seven Days: And therefore away with him.

Saund. Welcome be it, whatsoever the Will of God shall be, either Life or Death: And I tell you truly, I have learned to die ; but I exhort you to beware of shedding innocent Blood. Truly it will cry. The Spirit of God rest upon all your Honours. Amen.

On the Fourth of *February*, the Bishop of *London* came to the Prison where he was to degrade him ; which when he had done, *Laurence Saunders* said to him, I thank God I am none of your Church.

The Day following in the Morning, the Sheriff of *London* delivered him to some of the Queen's Guards, who were appointed to carry him to the City of *Coventry*, there to be burned.

When he was on the Way, the first Night, at *St. Albans*, one *Mr. Grimoald* came to visit him. *Saunders* knowing this *Grimoald* to be but a lukewarm Christian, took a Cup in his Hand, and demanded, if he would pledge him of the Cup, he would begin to him ; whereat *Grimoald*, shrugging up his Shoulders, said, Yes, yes, of that Cup in your Hand,

Hand, but not of the other you mean. Well, said Mr. *Saunders*, my dear Lord Jesus Christ hath begun to me of a more bitter Cup than mine is likely to be; and shall not I chearfully pledge my dear Saviour? No doubt but I shall let others do as they please.

After he was come to *Coventry*, the same Night a poor Shoemaker, who was wont to serve him with Shoes, came to him, and said, O, my good Master! God strengthen and comfort you. Gramercy, good Shoemaker, said Mr. *Saunders*, and I beseech thee pray for me, for I am the unfittest Man for this high Office, that ever was appointed to it; but my gracious God and dear Father, is able to make me strong enough.

The same Night he was put into the common Goal among other Prisoners, where he slept little, but spent the Night in Prayer, and instructing others. The next Day, which was the Eighth of *February* 1555, he was led to the Place of Execution in the Park without the City, going in an old Gown, and a Shirt, bare-footed, and often Times fell flat on the Ground and prayed. When he was come near the Place of Execution, the Officer, appointed to see the cruel Work performed, said to him, that he was one of those who marr'd the Queen's Realm with false Doctrine and Heresy, and therefore deserved Death; but yet, said he, if thou wilt revoke thy Heresies, the Queen hath pardoned thee; if not,

yonder Fire is prepared for thee. To whom Mr. *Saunders* replied, It is not I, nor my Fellow Preachers of God's Truth, who have hurt the Queen's Realm, but it is yourself, and such as you are, who have always resisted God's Holy Word; it is you, who have and do mar the Queen's Realm. I hold no Heresies; but the Doctrine of God, the Blessed Gospel of Christ, that hold I, that believe I, that I have taught, and that I will never revoke. With that the Tormentor cried, Away with him; and away from him went Mr. *Saunders* with Courage to the Stake. He fell to the Ground and prayed, then rose up again and took the Stake to which he was going to be chained in his Arms, and kissed it, saying, Welcome the Cross of Christ: Welcome everlasting Life. Then being made fast, and the Fire put to him, he sweetly slept in the Lord.

The HISTORY of

Dr. *JOHN HOOPER*,
Bishop of *GLOUCESTER*.

JOHAN HOOPER was a Student and Graduate in the University of *Oxford*, where he applied himself to a diligent Search into the Holy Scriptures, begging of God,



The Execution of Dr. Hooper, Bishop of Gloucester.
N. Parr Sculp



... of the ... of the ...
1771

God, in most earnest Prayers, that he would enlighten his Understanding, and guide him in the right Way. In the Reign of King *Henry VIII.* he was an Opposer of the six Articles; which the Doctors of that University understanding, they so hated him, that he was forced to leave *Oxford*, and retire first into the Country, to Sir *Thomas Arundel's*, where he was his Steward, and then into *France*, and lastly into *Germany* and *Switzerland*, where he married a *Burgundian* Woman, and made a particular Acquaintance with *Bullinger* at *Zurich*.

When King *Edward* the VI. came to the Crown, he returned to *England*, and coming to *London*, became a very zealous and diligent Preacher, much followed by the common People, and much favoured by the Court; by which Means, he was made Bishop of *Gloucester*, by the Command of the King, and not long after Bishop of *Worcester*, which Sees he held both together.

It seems, that after he was Bishop, some Ceremonies were pressed upon him, as the Wearing a Chamere, white Rochet, and square Cap, which he disgusted as Remnants of *Papery*, and therefore put up a Petition to the King, that he might be dispensed with Refusal of those Ceremonial Orders, or be discharged of his Bishoprick. The King consented to his Petition, and wrote to the Archbishop to omit those Ceremonies, and dispense

with him as to the Use of them ; as did also the Earl of *Warwick*, afterwards Duke of *Northumberland* ; but the Bishops would not yield, saying, they were Trifles, and that his Stubborness and Self-will was not to be endured : Whereupon Dr. *Hooper* was forced to submit, and having preached before the King in his Pontificals, he retired to his Diocese.

Being come to his Flock, he employed his Time with all Diligence for the Edification of his People, seeking all Means how to instruct and improve them in the Way of Salvation, going about his Diocese, and preaching to the People, visiting Schools, hearing Causes, and discharging with all Faithfulness the Office of a good Bishop.

His Palace appeared as if it was a Church or Temple. There was not any Corner of it, without the Savour of some Virtue, or worthy Example ; his Domesticks being continually occupied in reading the Scriptures, or in some good Conversation.

His Custom was to relieve a certain Number of poor People every Day with a Dinner ; whom either himself or his Deputies examined, about the Lord's Prayer, the Articles of their Faith, and the Ten Commandments ; then he sat down to Dinner, and not before.

Two Years continued he thus to execute the Office of a careful and diligent Pastor ; at the End of which Time King *Edward* died, and Queen *Mary* coming to the Throne, this
worthy

worthy Bishop was one of the first that was sent for by a Pursuivant, for two Causes; 1. To answer to Dr. *Heath*, whose See he had possessed himself of, that Bishop being deprived for his *Popish* Opinions. 2. To render an Account to Dr. *Bonner*, Bishop of *London*, because in King *Edward* the VIth's Reign, he was an Accuser of that Bishop's Misbehaviour to the King's Ordinance at *St. Paul's-Cross*, in the open Congregation. He was first carried before the Queen and her Council, where the Bishop of *Winchester* received him opprobriously, and railed at him as an Heretic, and from thence sent him to Prison, where he remained some Time.

The next Year, *March* the 19th, 1554, he was summoned to appear before the Bishops of *Winchester*, *London*, *Durham*, *Landaff*, and *Chichester*, who were appointed Commissioners, by the Queen, for his Examination and Trial. At his coming before them, the Lord Chancellor asked him, if he was married? To which Dr. *Hooper* made Answer, that he was, and would not be unmarried, till Death unmarried him. That, said the Bishop of *Durham*, is Matter enough to deprive you. Not, my Lord, reply'd *Hooper*, except you do it against Law.

The Business of the Marriage was no more talked of then for some Time; but the Commissioners, as well as those who stood by, made such hallowing, laughed, and used such Gestures,

Gestures, as were very unseemly for the Place and Business they were upon. The Bishop of *Chichester*, Dr. *Day*, called him Hypocrite, with vehement Words, and a scornful Countenance. Bishop *Tonstal* called him Beast; so did *Smith*, one of the Clerks of the Council, and divers others who stood by. At length the Bishop of *Winchester* said, that all Men might be chaste if they would, and brought in this Text, *Matt. xix. 12.* That some had made themselves Eunuchs for the Kingdom of Heaven. Dr. *Hooper* said, that Text proved not that all Men could live chaste, but such only to whom it was given, and read the preceeding Verse; *All Men cannot receive this Saying, save they to whom it is given:* Adding, that it likewise appeared by the Old Canons, called the Decrees, that Marriage was not forbidden to Priests. Whereupon, to confute him, *Winchester* sent for the *Clementines*; but *Hooper* said, that was not the Book he named. You shall have no other, replied *Winchester*, until you are judged by this. Then began such a Noise and Tumult of many speaking together, who favoured not the Cause, that nothing could be heard distinctly.

Afterwards Judge *Morgan* began to rail at him for the Severity of his Discipline at *Gloucester*, and said, there never was such a Tyrant; a Charge, which, with Hatred and Ill-will, is always the Portion of the active and godly Magistrate: From which the
Bishop

Bishop was so far from expecting to be exempted, that he declared it to be a Folly for any Man professing Christ truly, *or truly acquitting himself of the Duties of a Christian*, to look for the Love of the World.

The Bishop of *Chichester* told him, that the Council of *Ancyra*, which was before the Council of *Nice*, was against the Marriage of Priests. Then cried out the Lord Chancellor, and others with him, that *Hooper* had never read the Councils. Yes, my Lord, said *Hooper*, and my Lord of *Chichester*, Dr. *Day*, knoweth, that the great Council of *Nice*, by the Means of one *Paphnutius* decreed, that no Minister should be separated from his Wife. But such Clamours and Cries were used, that the Council of *Nice* was not looked into.

After a good deal of Talk in a brutish Manner, *Tonstal*, Bishop of *Durham*, asked Dr. *Hooper*, whether he believed the Corporal Presence in the Sacrament? To which he answered, there was none such, neither did he believe any such Thing. Then *Winchester* asked him what Authority moved him not to believe the Corporal Presence? He answered, the Authority of God's Word, and alledged that Text, *Quem oportet cælum suscipere, usque ad tempus restorationis omnium*. "Whom the Heavens must receive, until the Times of the Restauration of all Things." Meaning, that if Christ were to abide in Heaven till the restoring of all Things, then could he not be

be corporally present at the Altar. The Bishop of *Winchester* would not allow, that this Text served at all to his Purpose, and said, that Christ might be in Heaven, and in the Sacrament also. Dr. *Hooper* would have said more to have opened the Text; but those who stood next about the Bishop, so much approved of what he said, and with such loud and clamorous Applause, that *Hooper* was not permitted to speak any more against him.

Then they ordered the Notaries to write down, that he was a married Man, and said he would not go from his Wife; and that he believed not the Corporal Presence in the Sacrament; wherefore he was worthy to be deprived of his Bishoprick,

The following is an Account of Dr. *Hooper's* Usage in the *Fleet* Prison, wrote by himself.

“ On the first of *September*, I was committed to the *Fleet* from *Richmond*, to have the Liberty of the Prison; and within six Days after, I paid for my Liberty five Pounds Sterling, to the Warden for Fees; who, immediately upon the Payment thereof, complained to *Stephen Gardiner*, Bishop of *Winchester*, and so I was committed to close Prison a Quarter of a Year, in the Tower-Chamber of the *Fleet*, and used extremely ill: But, by the Means of a good Gentlewoman, I had, after that, Liberty to come down to Dinner and Supper, but was not
“ suffered

“ suffered to speak with any of my Friends;
 “ but as soon as Dinner and Supper was done,
 “ was obliged to repair to my Chamber again.
 “ And whilst I came down thus to Dinner
 “ and Supper, the Warden and his Wife
 “ would pick Quarrels with me, and com-
 “ plained unjustly of me, to their great Friend
 “ the Bishop of *Winchester*.

“ After a Quarter of a Year and somewhat
 “ more, *Babington* the Warden, and his Wife,
 “ fell out with me, on Account of the
 “ wicked Mass: And thereupon the Warden
 “ went to the Bishop of *Winchester*, and ob-
 “ tained Leave to put me into the Wards,
 “ where I continued a long Time, having no
 “ Bedding allowed me, but a little Pad of
 “ Straw, and a rotten Covering, with a Tick
 “ and a few Feathers therein; the Chamber
 “ being vile and stinking, until, by God’s
 “ Means, good People sent me some Bedding
 “ to lie on. On the one Side of the Prison
 “ is the Sink and Filth of the House, and on
 “ the other the Town Ditch, so that the
 “ Stench of the House infected me with sun-
 “ dry Diseases.

“ During the Time I was sick, the Doors,
 “ Bars, Hasps, and Chains being all closed,
 “ and made fast upon me, I have mourned,
 “ called and cry’d out for Help; but the War-
 “ den, when he knew me many Times ready
 “ to die, and when the poor Men of the
 “ Wards have called to help me, hath com-
 “ manded

“ manded the Doors to be kept fast, and
“ charged that none of his Men should come
“ to me, saying, Let him alone, it were a
“ good Riddance of him ; and amongst many
“ other Times, he did thus on the 18th of
“ *October* 1553, as many can witness.

“ I paid always like a Baron to the said
“ Warden, as well in Fees, as for my Board,
“ which was Twenty Shillings a Week, be-
“ sides my Man's Table, until I was wrong-
“ fully deprived of my Bishoprick ; and after
“ that Time, I paid him as the best Gentle-
“ man doth in his House, yet hath he used
“ me worse, and more vilely, than the veryest
“ Slave that ever came to the Hall Commons.

“ The said Warden also imprisoned my
“ Man *William Downton*, and stripped him
“ of his Clothes, to search for Letters, but
“ could find none, only a little Remem-
“ brance of good Peoples Names, who gave
“ me their Alms to relieve me in Prison ; and
“ the Warden, that he might undo them
“ also, delivered that Paper to the said *Stephen*
“ *Gardiner*, God's Enemy and mine.

“ I suffered Imprisonment almost eighteen
“ Months, my Goods, Living, Friends and
“ Comfort taken from me ; the Queen owing
“ me, by just Account, 80 Pounds or more.
“ She put me in Prison, and gave me nothing
“ to maintain me there, neither was any one
“ suffered to come to me, from whom I
“ might have had Relief. I am with a wicked

“ Man

“ Man and Woman, so that I see no Remedy,
“ saving God’s Help, but I shall be cast away
“ in Prison before I come to Judgment: But
“ I commit my just Cause to God, whose
“ Will be done, whether it be by Life or
“ Death.”

Thus much the Bishop wrote with his own Hand.

On the 12th of *January*, 1555, *Babington*, the Warden of the *Fleet*, was commanded to bring his Prisoner before the Bishop of *Winchester*, with other Bishops and Commissioners, at the Bishop of *Winchester*’s House, at *St. Mary-Overies*.

The Bishop, in the Name of himself and the rest, moved *Dr. Hooper* earnestly to forsake the evil and corrupt Doctrine, as he termed it, preached in the Days of King *Edward VI.* and to return to the Unity of the *Catholic Church*, and to acknowledge the Pope’s Holiness to be Head of the same Church, according to the Determination of the whole Parliament; promising, that as he himself, with other his Brethren, had received the Pope’s Blessing, and the Queen’s Mercy, even so Mercy was ready to be shewed to him and others, if he would arise with them, and condescend to the Pope’s Holiness.

Dr. Hooper answered, that forasmuch as the Pope taught Doctrine altogether contrary to the Doctrine of *Christ*, he was not worthy to be accounted a Member of *Christ’s Church*,
much

much less to be Head thereof; wherefore he would in no wise condescend to any such usurped Jurisdiction, neither esteemed he the Church, whereof they called him the Head, to be the *Catholic Church of Christ*; for the Church only heareth the Voice of her Spouse *Christ*, and flieth the Strangers.

However, said he, if in any Point, unknown to me, I have offended the Queen's Majesty, I will most humbly submit myself to her Mercy, if Mercy may be had with Safety of Conscience, and without the Displeasure of God.

Answer was made, that the Queen would shew no Mercy to the Pope's Enemies. Whereupon *Babington* was commanded to carry him to the *Fleet* again; who did so, and shifted him from his former Chamber into another, near his own, where he remained six Days; and, in the mean Time, his other Chamber was searched by Dr. *Martin* and others, for Writings and Books, which Dr. *Hooper* was supposed to have made, but none was found.

On the 20th of *January*, *Winchester*, and the other Commissioners sat again in Judgment at *St. Mary-Overies*, and Dr. *Hooper* appeared before them in the Afternoon, when after much Reasoning and Disputation to and fro, he was ordered to withdraw, till *Rogers*, who was then come, was likewise examined. After which the two Sheriffs of *London* were commanded to carry them, about Four of the Clock,

Clock, to the Counter in *Southwark*, there to remain till the next Morning at Nine of the Clock, to see whether they would relent, and come home again to their *Catholic Church*.

At the Time appointed, Dr. *Hooper* went before with one of the Sheriffs, and Mr. *Rogers* came after with the other; and being out of the Church Door, *Hooper* looked back, and staid a little till *Rogers* drew near, unto whom he said, Come Brother *Rogers*, must we two take this Matter first in Hand, and begin to fry these Faggots? Yea, Sir, said *Rogers*, by God's Grace. Doubt not, said *Hooper*, but God will strengthen us. As they went forward, there was such a Press of People in the Streets, rejoicing at their Constancy, that they had much ado to pass along.

By the Way, the Sheriff said to Dr. *Hooper*, I wonder that you were so hasty with my Lord Chancellor, and shew'd no more Patience. He answered, Mr. Sheriff, I was not at all impatient, though I was earnest in my Master's Cause, and so it behoveth me to be, since my Life and Death dependeth upon it, not the Life and Death of this World only, but also of the World to come. Then were they committed to the Keeper of the Counter, and appointed to separate Chambers, with strict Orders given, that they should not be suffered to speak to one another, nor any one allowed to come to them that Night.

The Day following, *January* the 29th, they were brought again by the Sheriffs before the Bishop, and the other Commissioners in the Church, where they had been the Day before. And, after a long Discourse, when it was perceived that Dr. *Hooper* would by no Means condescend to them, they condemned him to be degraded, and read his Condemnation to him: Which done, he was carried with Mr. *Rogers* to the Clink, a Prison not far from the Bishop of *Winchester's* House; and, when it was dark, he was sent to *Newgate*, some of the Sergeants going before, to put out the Lights which were commonly used in the Streets; notwithstanding which, the People, knowing beforehand of his coming, many of them came out of their Doors with Lights, and saluted him; praising God for his Constancy in the true Doctrine which he had taught them, and beseeching him to strengthen him in the same to the End.

He continued six Days in *Newgate*, during which Time, *Bonner*, Bishop of *London*, and others by his Appointment, as *Fecknam*, *Gbedsey*, *Harpsfield*, &c. went to him, to try if by any Means they could persuade him to recant, and become a Member of their Anti-christian Church. All the Ways they could devise they attempted: For besides the Disputations and Allegations of Testimonies of the Scriptures, and of Ancient Writers, wrested to a wrong Sense, according to their accustomed Manner,

ner, they used also all outward Gentleness and Significations of Friendship, with many great Proffers and Promises of worldly Advantages, not omitting also most grievous Threatnings, if with Gentleness they could not prevail; but they found him always the same Man, steadfast and immoveable. When they perceived, that they could by no Means reclaim him to their Purpose, with such Persuasions and Offers as they used for his Conversion, then went they about by false Rumours and Reports of his Recantation, (for it is well known, that they and their Servants did spread it first abroad) to bring him and the Doctrine which he professed out of Credit with the People.

This false Report was so far spread, and believed by some of the weaker Sort, on account of the Bishop of *London*, and others often coming to him, that at length it reach'd Dr. *Hooper's* Ears, who was much grieved thereat, and wrote the following Letter to justify himself.

The Grace of our Lord Jesus Christ be with all them that unfeignedly believe, and look for the coming of our Saviour Christ. Amen.

“ **D**EAR Brethren and Sisters in the
 “ Lord, and my Fellow Prisoners for
 “ the Cause of God's Gospel, I do much re-
 “ joice and give Thanks unto God for your
 “ Constancy and Perseverance in Affliction,
 “ unto whom I wish Continuance unto the

“ End. And as I do rejoice in your Faith
“ and Constancy in Afflictions that are in
“ Prison, even so do I mourn and lament to
“ hear of our dear Brethren that yet have not
“ felt such Dangers for God’s Truth, as we
“ have, and do feel, and are daily like to suf-
“ fer more, yea, the very extreme and vile
“ Death of the Fire: Yet such is the Report
“ abroad, as I am credibly informed, that I
“ *John Hooper*, a condemned Man for the
“ Cause of Christ, should now, after Sentence
“ of Death, (being Prisoner in *Newgate*, and
“ looking daily for Execution) recant and ab-
“ jure that which heretofore I have preached.
“ And this Talk ariseth of this, that the Bi-
“ shop of *London* and his Chaplains resort
“ unto me. Doubtless, if our Brethren were
“ as godly as I could wish them, they would
“ think, that in Case I did refuse to talk
“ with them, they might have just Occasion
“ to say, that I was unlearned, and durst not
“ speak with learned Men, or else proud and
“ disdained to speak with them. Therefore,
“ to avoid just Suspicion of both, I have, and
“ do daily speak with them when they come,
“ not doubting but that they report, that I
“ am neither proud nor unlearned. And I
“ would wish all Men to do as I do in this
“ Point: For I fear not their Arguments,
“ neither is Death terrible unto me, praying
“ you to make true Report of the same, as
“ Occasion shall serve; and that I am more
“ con-

“ confirmed in the Truth which I have
 “ preached heretofore, by their coming.

“ Therefore, ye that may send to the weak
 “ Brethren, pray them that they trouble me
 “ not with such Reports of Recantations as
 “ they do; for I have hitherto left all Things
 “ of the World, and suffered great Pains and
 “ Imprisonment, and I thank God I am as
 “ ready to suffer Death, as a mortal Man can
 “ be. It were better for them to pray for us,
 “ than to credit or report such Rumours that
 “ are untrue. We have Enemies enough of
 “ such as know not God truly. But yet the
 “ false Report of weak Brethren is a double
 “ Cross. I wish you eternal Salvation in Jesus
 “ Christ, and also require your continual
 “ Prayers, that he who hath begun in us,
 “ may continue it to the End.

“ I have taught the Truth with my
 “ Tongue, and with my Pen heretofore, and
 “ hereafter shortly will confirm the same, by
 “ God's Grace, with my Blood. From *New-*
 “ *gate* the second of *February*, *Anno 1554.*
Your Brother in Christ,

JOHN HOOPER.

On *Monday, February* the fourth, the Bi-
 shop of *London* came to *Newgate* and degraded
 him; and here it is to be noted, that in de-
 grading this Blessed Bishop, they proceeded
 against him only as a Priest, for such as he
 was these *Baalamites* accounted no Bishops.

The same Night his Keeper acquainted Dr. *Hooper*, that he was to be sent to *Gloucester*, to suffer Death; whereat he was greatly rejoiced, lifting up his Eyes and Hands to Heaven, and praising God, that he saw it good to send him amongst the People over whom he was Pastor, there to confirm with his Death the Truth which he had before taught them, not doubting but the Lord would give him Strength to perform the same to his Glory: And immediately he sent to his Servant's House for his Boots, Spurs and Cloak, that he might be in a Readiness to ride when he should be called.

The next Day, about Four of the Clock in the Morning, before it was Day, the Keeper with others came to him, and searched him, and the Bed where he lay, to see if he had written any thing; and then he was led by the Sheriffs of *London* and their Officers out of *Newgate* to a Place appointed, not far from *St. Dunstan's Church*, in *Fleetstreet*, where six of the Queen's Guards were ordered to receive him, and carry him to *Gloucester*, there to be delivered to the Sheriff, who with the Lord *Chandois*, Mr. *Wicks*, and other Commissioners, were appointed to see Execution done.

The Guard brought him to the *Angel*, where he breakfasted with them, eating his Meat with a better Appetite than he had done for a good while before. About Break of Day he

he went to take Horse, and leapt chearfully on his Back without Help, having a Hood upon his Head, under his Hat, that he might not be known; and so he took his Journey joyfully towards *Gloucester*, his Guard, learning from him by the Way, where he used to bait or lodge, always carried him to another Inn.

Upon the *Thursday* following, he came to a Town in his Diocese, called *Cirencester*, [or *Ciceter*] fifteen Miles from the City of *Gloucester*, about Eleven of the Clock, and there dined at a Woman's House, who had always hated the Truth, and spoken all the Evil she could of Dr. *Hooper*. This Woman, perceiving the Cause of his coming, shewed him great Civility, and lamented his Case with Tears, confessing that she before had often reported, that if he was put to the Trial, he would not stand to his Doctrine.

After Dinner he rode forwards, and came to *Gloucester* about Five in the Evening. About a Mile on this Side the City, many People were assembled, crying and lamenting for his Condition; insomuch that one of the Guard rode post into *Gloucester*, to require Aid of the Mayor and Sheriffs, fearing lest he should be rescued from them. The Officers and their Retinue repaired to the Gate with Weapons, and commanded the People to keep their Houses; though no one had shewn any Signs of intending such a Rescue,

The Prisoner was lodged that Night at one *Ingram's* House in *Gloucester*, where, as he had done all the Way, he eat his Meat quietly, and slept his first Sleep soundly, as it was reported by the Guard and others about him. After his first Sleep, he continued all that Night in Prayer till Morning, and then he desired, that he might go into the next Chamber, (for the Guard were also in the Chamber where he lay) that being there alone, he might pray more freely; so all that Day, except a little Time at his Meat, and when he talked with those, whom the Guard gave Leave to speak to him, he bestowed in Prayer.

Among others that spoke to him, was Sir *Anthony Kingston* Knight, who having been thought his Friend in Times past, was then appointed by the Queen's Letters, to be one of the Commissioners, to see Execution done upon him. Sir *Anthony* being brought into the Chamber, found him at his Prayers, and as soon as he saw him, burst into Tears. Dr. *Hooper* at first did not know him. Then said Sir *Anthony*, What, my Lord, do you not know me, your old Friend *Kingston*?

Yes, Sir *Anthony*, answered the Bishop, I now do know you well, and am glad to see you in Health, and praise God for it.

But, said the other, I am sorry to see you in this Case; for as I understand, you are come hither to die. But, alas! consider that Life is sweet, and Death is bitter; therefore seeing Life
may

may be had, desire to live, for Life hereafter may be good.

Indeed, answered the Bishop, Sir *Anthony*, I am come hither to end this Life, and to suffer Death here, because I will not gainsay the Truth I have formerly taught among ye in this Diocese and elsewhere; and I thank you for your friendly Council, although it is not so friendly as I could have wished it. True it is, Sir *Anthony*, that Death is bitter, and Life is sweet: But alas! consider that the Death to come is more bitter, and the Life to come is more sweet: Therefore for the Desire and Love I have for one, and the Terror and Fear of the other, I do not so much regard this Death, nor esteem this Life, but have settled myself, through the Strength of God's Holy Spirit, patiently to pass through the Torments and Extremities of the Fire now prepared for me, rather than deny the Truth of his Word, desiring you and others, in the mean Time, to commend me to God's Mercy in your Prayers.

Well, my Lord, replied Sir *Anthony*, I perceive there is no Remedy, and therefore I will take my Leave, and I thank God that ever I knew you, for God did appoint you to call me being a lost Child, and though both an Adulterer and Fornicator before, yet by your good Instructions, God hath brought me to forsake and detest the same.

The Bishop and Sir *Anthony Kingston* having taken

taken leave of each other with Tears in their Eyes, the same Day in the Afternoon, a blind Boy, after long Intercession made to the Guard, obtained Leave to be brought to the Speech of the Bishop. This Boy not long before had suffered Imprisonment at *Gloucester* for confessing the Truth. The Bishop, after he had examined him concerning his Faith, and the Cause of his Imprisonment, beheld him stedfastly, and with Tears standing in his Eyes, said unto him, Ah poor Boy! God hath taken from thee thy outward Sight, for what Consideration he best knoweth; but he hath given thee another Sight much more precious, for he hath endued thy Soul with the Eye of Knowledge and Faith. God give thee Grace continually to pray to him, that thou lose not that Sight, for then wouldest thou be blind both of Body and Soul.

After that another came to him, whom he knew to be a thorough Papist, and a wicked Man; who pretending to lament his Case, said he was sorry to see him in that Condition, for he heard, that he was brought hither to die. Be sorry for thyself, Man, said the Bishop, and lament thy own Wickedness; I am well, I thank God, and Death to me for Christ's sake is welcome.

The same Night, he was committed by the Guard, their Commission being then expired, to the Custody of the Sheriffs of *Gloucester*. The Name of one was *Jenkins*, and of the other *Bond*, who with the Mayor and Aldermen

dermen repaired to the Bishop's Lodgings, and at the first Meeting saluted him, and took him by the Hand. To whom the Bishop spoke in this Manner, Mr. Mayor, I give you most hearty Thanks, and the rest of your Brethren, that you have vouchsafed to take me, a Prisoner and a condemned Man, by the Hand; whereby it seems as if all your ancient Love and Friendship for me were not quite extinguished; and I trust also, that all the Things I have taught you in Times past are not utterly forgotten, when I was here appointed, by the pious King that is dead, to be your Bishop and Pastor. And because I will not allow the true Doctrine which I then taught to be false and heretical, as many other Men have done, I am sent hither (as you well know) by the Queen's Command to die; and so in the same Place where I taught it, shall confirm it with my Blood.

And now, Mr. Sheriffs, I understand by these Men, my good Friends, meaning the Guard, at whose Hands I have found as much Favour and Gentleness by the Way to this Place, as a Prisoner could reasonably require, (for which also I most heartily thank them) that I am committed to your Custody, that you may see me brought Tomorrow to the Place of Execution. My Request therefore to you shall only be, that there may be a quick Fire shortly to make an End of me; and in the mean Time I will be as obedient to you,
as

as yourselves could wish. If you think I do amiss in any thing, hold up your Finger, and I have done. I am not come here as one that is compelled to die at all Adventures, for it is well known, I might have had my Life with Worldly Gain; but as one willingly to offer and give up my Life for the Truth, rather than consent to the wicked papistical Religion of the Bishop of *Rome*, received and set forth by the Magistrates in *England*, to God's high Displeasure and Dishonour; and I trust, by God's Grace, Tomorrow to die a faithful Servant of God, and a true obedient Subject of the Queen.

These, and such like Words, the Bishop used to the Mayor, Sheriffs and Aldermen, whereat many of them mourned and lamented; nevertheless the two Sheriffs went aside to consult, and were determined to have lodged him in the Common-Goal of the City called the *Northgate*, if the Guard had not made earnest Intercessions for him; who declared how quietly and patiently he had behaved himself on the Road, adding, that any Child might keep him; and that they themselves would rather undertake to watch him than he should be sent to the common Prison. So it was agreed at length that he should remain in *Robert Ingram's* House, and the Sheriffs and their Officers watched with him themselves that Night. He desired he might go to Bed early, saying, that he had many Things to
recollect,

recollect; and accordingly he retired to rest at five of the Clock, and slept one Sleep soundly, bestowing the rest of the Night in Prayer. After he rose in the Morning, he desired that no Man might be suffered to come into his Chamber; but that he might be alone till the Hour of Execution.

About Eight of the Clock, the Lord *Chandos* came with a great Band of Men, as did Sir *Anthony Kingston*, Sir *Edmund Bridges*, and other Commissioners appointed to see Execution done. At nine of the Clock the Bishop was ordered to prepare himself to be in Readiness, for the Time was at Hand. He was immediately brought down from his Chamber by the Sheriffs, who were attended by Bills, Halberts, and other Weapons: Which when the Bishop saw, he told the Sheriffs they needed not to have been at the Trouble of getting together so many armed Men, for he was no Traytor, and, if they had so ordered him, he would have gone to the Stake alone. Afterwards looking about upon the great Number of People, that were gathered together, being computed to be near seven Thousand, it being Market-Day, and many besides came purposely to see this cruel Spectacle; the Bishop spoke to those who were about him, and said, Why are these People assembled together? Perhaps they come to hear something from me, now as in Times past; but alas! Speech is forbid me. Nevertheless the Cause
of

of my Death is well known unto them. When I was appointed here to be their Pastor, I preached unto them true and sincere Doctrine, and that out of the Word of God: And because I will not now account the same to be Heresy, and an Untruth, this Death is prepared for me.

He went to the Place of Execution, like a Lamb to the Slaughter, between the two Sheriffs of the City, leaning on a Staff (for he had contracted a *Sciatica*, by lying in Prison, which made him halt) and accompanied by the bitter Cries and Lamentations of the People: Tho' his bloody Persecutors conceived no Remorse, nor any Sentiments of Compassion at a Spectacle so affecting, which might have moved them so much the more, as all the Proceedings against him were highly arbitrary, and particularly his Deprivation; for the Queen took his Bishoprick from him, in the Year 1553, purely in Virtue of her being *supreme* Head of the Church; (the Pope's Supremacy having not been restored till the latter End of the next Year 1554) which tho' the Queen thought a sinful and schismatical Power, when assumed by her Father, yet she was easily persuaded to use it herself against the Reformed Clergy. She alledged in her Commission a pretended Crime against him, and then before Trial, declared his Bishoprick void; taking Advantage, that his Patent was during Pleasure, (which

(which indeed was true ;) but not remembering the Zeal with which he publicly asserted her Title to the Crown, while the Contest about it subsisted between her and the Lady *Jane*: Tho' he could not but foresee the fatal Consequences that must ensue upon her succeeding.

But as to these Points, *Weston*, the Prolocutor, as appears by a Letter of the Martyr's to Bishop *Farrar*, a fierce Man, made no Scruple to irritate and harden the Persecutors in their Violence, telling them, It mattered not for a Law; we have a Commission, said he, to proceed against them: When they are dispatched, let their Friends take the Law of us.

When he came to the Place of Execution, which was near the great Elm, over-against the College of Priests, where he was wont to preach, he looked smilingly on the Stake, and the Preparations made for him. The Houses all round, and the Boughs of the Tree, were filled with People, and in the Chamber over the College-Gate, stood the Priests of the College. Then he kneeled down to Prayer, soon after which, a Box was brought and laid before him on a Stool, with his Pardon, at least it was said to be his Pardon from the Queen, if he would turn. At the Sight of which, he cried out, *If you love my Soul, away with it.*

The Fire being not well kindled, his Body did not burn all at once, but he suffered
Death,

Death, first in one Part, then in another; yet for some Time he appeared as free from Pain, crying out, but not at all as under the Agonies of Death; *O Jesus, the Son of David, have Mercy upon me, and receive my Soul.* Then wiping his Eyes with his Hands, and beholding the People, he said with an indifferent loud Voice, For God's Love, good People, let me have more Fire: And all this while his lower Parts burnt, but the Faggots were so few that the Fire did not reach his upper Parts to any Purpose.

Soon after, the Fire was made larger, and he prayed with a loud Voice, *Lord Jesus, have Mercy upon me! Lord Jesus, have Mercy upon me! Lord Jesus, receive my Spirit.* And these were the last Words he was heard to utter: But when he was black in the Mouth, and his Tongue swoln, that he could not speak, yet his Lips went till they were shrunk to the Gums; and he knocked his Breast with his Hands, till one of his Arms fell off; and then with the other till his Hand cleaved fast to the Iron-Hoop upon his Breast, when immediately bowing forward he yielded up his Spirit.



The

The HISTORY of
Dr. TAYLOR.

THE Town of *Hadley* was one of the first that received the Word of God in all *England*, from the preaching of Mr. *Thomas Bilney*; by whose Industry the Gospel of Christ had such good Success, and took such Root there, that a great Number in that Parish became exceeding well learned in the Holy Scriptures, both Women and Men: So that a Man might have found among them many, who had often read the whole Bible through, and that could have said a great Part of St. *Paul's* Epistles by rote, and very well and readily give their Opinion in any Matter of Controversy. Their Children and their Servants were also trained up so diligently in the right Knowledge of God's Word, that the whole Town seemed rather an University of the Learned, than a Town of Cloth-making and labouring People: And what is most to be commended, they were also, for the greater Part, faithful Followers of God's Word in their Way of Living.

In this Town was *Rowland Taylor*, Doctor both of Civil and Canon Law; an upright Divine, who at his first entering into his Benefice,

nefice, did not, as the common Sort of beneficed Men do, let out his Benefice to a Farmer, to gather up the Profits, and place an ignorant unlearned Priest to serve the Cure; and if they have but the Fleece, take very little Care about feeding the Flock. But Dr. *Taylor*, on the contrary, quitted the Archbishop of *Canterbury*, *Thomas Cranmer*, in whose House he was, to make his Abode in *Hadley*, among the People committed to his Charge, who were not only edify'd by his Preaching, but taught by his Example what were the true Virtues of a Christian Life. He was void of all Pride, humble and meek as a Child, for none were so poor but they might boldly make their Case known to him as unto a Father; but his Lowliness was not childish or fearful, for, when occasion required it, he would be stout in rebuking the Sinful and Evil Doers, so that there was no one so great or so rich, but he would tell him plainly his Faults, with such earnest and grave Rebukes, as became a good Pastor. He was a Man void of all Malice and Rancour, ready to do good to all Men, forgiving his Enemies, and never sought to do Evil to any one.

To the Poor that were blind, lame, sick, Bedrid, or that had any Children, he was not only a Patron, but like a very Father. He caused his Parishioners to make a general Provision for them, and he himself (besides the continual Relief they found at his House) gave

gave an honest Portion yearly to the common Alms Box. To conclude, he was a right and lively Image or Pattern of all those virtuous Qualities described by St. *Paul* in a true Bishop, a good Salt of the Earth, favourly fitting the corrupt Manners of Evil Men, a Light in God's House set upon a Candlestick for all good Men to imitate and follow.

Thus continued this good Shepherd among his Flock, governing and leading them through the Wilderness of this wicked World, all the Days of the most innocent and holy King, of blessed Memory, *Edward VI.* But after it pleased God to take that Prince from this Vale of Misery to his most blessed Rest, the *Papists*, seeing the Time come for their wicked Purposes, began violently to overthrow the true Doctrine of the Gospel, and persecuted with Sword and Fire all those who would not agree to receive again the *Roman* Bishop as supreme Head of the Universal Church, and allow all the Errors, Superstitions, and Idolatries, that before by God's Word were disproved and justly condemned.

In the Beginning of this Rage of Antichrist, one *Foster*, a kind of a Lawyer, with one *John Clerk* of *Hadley*, who had been ever secret Favourers of the *Romish* Idolatry, resolved to set up Popery in *Hadley* Church, and accordingly erected an Altar in haste, which being beaten down in the Night, another was built in the Place, and a Guard set to watch it.

The next Day *Foster* and *Clerk* went for the Priest of *Aldham*, and brought him with them to *Hadley*, proposing then to execute their idolatrous Design: But Dr. *Taylor* coming to the Church, and seeing the Priest in his Robes, ready to begin Mass, and surrounded by a Company of armed Men, with Swords drawn and Bucklers, he was moved with an holy Zeal, and vehemently rebuked the Priest, for presuming to prophane and defile the Church with his abominable Rites.

Foster upon this started up with a furious Countenance, and said to Dr. *Taylor*, Thou Traitor, what has brought thee here, to let and disturb the Queen's Proceedings? To this Dr. *Taylor* replied, I am no Traitor, but the Shepherd whom *Christ* hath appointed to feed his Flock in this Place; wherefore I have good Authority to be here: And then turning again to the Priest, he peremptorily forbade him to poison his Flock, and commanded him, in God's Name, to go from thence, charging him moreover with acting contrary to the Law, which forbids the saying Mass at an unconsecrated Altar.

This put the Priest in a Doubt, whether he had not better leave off, but *John Clerk* bad him not be afraid, saying, Go on with your Business, for you have a Super-Altar; (which is a Stone of about a Foot long, consecrated by the Bishop, and carried by the Priests to private Houses.) Now the Priest upon this Encouragement proceeded, whilst *Foster*, and other armed

armed Men, violently dragged Dr. *Taylor* out of the Church.

In a few Days after *Clerk* and *Foster* sent an Account of this Matter to *London*, to the Lord Chancellor (then Bishop of *Winchester*) and complained of Dr. *Taylor*: Whereupon the Bishop sent a Letter missive to Dr. *Taylor*, commanding him to appear before him upon his Allegiance, to answer such Complaints as were made against him.

Dr. *Taylor*, upon Receipt of the Summons, prepared for his Journey, though his Friends were very earnest with him to have fled beyond Sea, to save his Life; which they told him was now in great Danger, if he went to the Bishop. But he said, that he thought he had lived too long to see such Days, and rejoiced in the Occasion of suffering which was offered him.

Whereupon leaving this Cure to Sir *Richard Yeoman*, a godly Priest (who was afterwards burnt for the Truth of the Gospel at *Norwich*) he went to the Bishop of *Winchester*.

There was also in *Hadley* one *Alcock*, a very godly Man, well read in the Holy Scriptures, who (after Sir *Richard Yeoman* was driven away) used daily to read a Chapter, and to say the *English* Litany in *Hadley* Church; him also they cast into *Newgate*, where after a Year's Confinement he died.

But to return to Doctor *Taylor*; he set out towards *London*, attended by a Servant named

John Hull. This Servant also advised him to make his Escape, and not to go to the Bishop, offering to attend him in his Flight, and to undergo any Perils to serve him. But Dr. *Taylor* answered, That his Council was worldly, or carnal, and that he could not desert his Flock, whilst it was in such Danger; Willing him to remember that *Christ* not only fed, but died for his Flock. This, said he, is the Pattern which, by God's Grace, I am determined to follow: And then speaking kindly to him, he bad him pray for him; and if at any Time he should observe him to be weak, to comfort him, and not to discourage him in his godly Purpose.

Thus they came up to *London*. Shortly after Dr. *Taylor* presented himself to the Bishop of *Winchester*; who no sooner saw him, but he reviled him with odious Names, calling him Knave, Traitor, Heretic, and Villain, and asking him if he durst look him in the Face, and if he knew who he was? The Doctor, not at all dismayed, either at the Question, or reproachful Names, answered, That he knew him to be a mortal Man; and then asked him, How he durst look a Christian in the Face, who had forsaken the Truth, and violated his Oath taken to King *Henry* and King *Edward*? But this *Winchester* made light of, calling it *Herod's* Oath, as if it had been no more than the rash Oath, which was made by *Herod*, in the Riot or Frolick of a Banquet.

Being

Being again strictly examined, he was at length condemned, and chiefly upon these three Points; for refusing his Assent to the absurd Doctrine of Transubstantiation; for affirming the Pope to be Antichrist, and Popery to be Antichristian; and for defending the Marriage of Priests. Which last Article he learnedly maintained from the Writings of St. Cyprian, St. Austin, St. Chrysostom, St. Ambrose, &c. Whereupon he was divested of Holy Orders by Bishop Bonner, who came to him for that Purpose to the Counter, where he was Prisoner. And when he was going to give him a Stroke on the Breast with his Crozier Staff, the Bishop's Chaplain said, My Lord, strike him not, for he will surely strike again: Yea, by St. Peter, will I, said Dr. Taylor; the Cause is Christ's, and I were no good Christian if I would not fight in my Master's Quarrel. So the Bishop laid his Curse upon him, but struck him not.

The Night after he was degraded, his Wife and Son came to him, and were, by the Gentleness of the Keepers, permitted to sup with him; for this Difference was always found between the Keepers of the Bishop's Prisons, and the Queen's; that the Bishop's were cruel and tyrannous, like their Master's; but the others were gentle, and would shew what Favour they could.

After Supper, walking up and down, the Doctor gave Thanks to God for his Grace, that had so called him, and given him Strength

to abide by his Holy Word: Then turning to his Son, *Thomas*, My dear Son, said he, Almighty God bleſs thee, and give thee his Holy Spirit, to be a true Servant of Chriſt, to learn his Word, and conſtantly to ſtand by his Truth all thy Life long. And, my Son, ſee that thou fear God always. Fly from all Sin, and wicked Living: Be virtuous, ſerve God with daily Prayer, and apply thyſelf to thy Book. See thou art obedient to thy Mother, love her and ſerve her: Be ruled by her now in thy Youth, and follow her good Counſel in all things. Beware of the lewd Company of young Men who fear not the Lord. Fly from Whoredom, and hate all filthy Living, remembering that I, thy Father, die in the Defence of Holy Marriage. When God ſhall bleſs thee, love and cheriſh the Poor, and count thy chief Riches is to be rich in Alms. When thy Mother grows old, forſake her not, but provide for her to thy Power, and ſee that ſhe lack nothing. So will God bleſs thee and give thee long Life upon Earth and Proſperity.

Then turning to his Wife, My dear Wife, ſaid he, continue ſtedfaſt in the Fear and Love of God; keep yourſelf undefiled by Popiſh Idolatries and Superſtitions. I have been unto you a Faithful Yoke-fellow, and ſo have you unto me, for which I pray God to reward you, and doubt you not, dear Wife, but God will reward you.

Now the Time is come, that I ſhall be
taken

taken from you, and you discharged of the Wedlock Bond towards me: Therefore I will give you my Counsel, what I think most expedient for you. You are yet a Child-bearing Woman, and therefore it will be most convenient for you to marry; for doubtless you can never be at a proper Stay for yourself and our poor Children, nor out of Trouble, till you are married; therefore as soon as God will provide it, marry with some honest faithful Man, who feareth God. Doubt you not, God will provide an honest Husband for you, and he will be a merciful Father to you, and to my Children; whom I pray you bring up in the Fear of God, and in Learning, to the utmost of your Power, and keep them from *Romish* Idolatry. When he had thus said, they with weeping prayed together, and kissed one another; then he gave to his Wife a Book of the Church-Service, set out by King *Edward*, which, in the Time of his Imprisonment, he daily used. And unto his Son *Thomas* he gave a *Latin* Book, containing the notable Sayings of the old Martyrs, gathered out of *Ecclesiastica Historia*; and at the End of that Book he wrote his Last Will and Testament; wherein he did not forget his Parishioners, but testified his great Love and Care for them, by leaving them sound Advice and good Wishes, and praying for them, that they might remain stedfast in the Faith; exhorting them for God's Sake to beware of Popery.

pery, and not to be deceived by the Appearance of Unity, which it seemed to carry with it; for it was an Unity, not in Substance, but in Shew only; an Unity in Vanity, and not in Verity.

The next Morning by two of the Clock, the Sheriff of *London*, with his Officers, came to the *Counter*, without any Light, for it was in *February*, and quite dark at that early Hour, and led him along to the *Woolpack*, an Inn without *Aldgate*. Dr. *Taylor's* Wife having some Suspicion that her Husband would be carried away that Night, watched the whole Night in the Porch of St. *Botolph's* Church beside *Aldgate*, having with her two Children, one named *Elizabeth* of about 13 Years of Age, who being left without Father or Mother, Dr. *Taylor* had brought up out of Charity from three Years old; the other named *Mary*, the Doctor's own Daughter.

Now, when the Sheriff and his Men came against St. *Botolph's* Church, *Elizabeth* cried out, saying, O my dear Father! Mother! Mother! here is my Father led away. Then said his Wife, *Rowland! Rowland!* where art; for it was a very dark Morning, and they could not see one another. Dr. *Taylor* answered, Dear Wife, I am here, and stopt. The Sheriffs Men would have led him on; but the Sheriff said, Stay a little, Masters; I pray you, let him speak to his Wife, and so they stay'd.

Then came she to him, and he took his
Daughter

Daughter *Mary* in his Arms; and he, his Wife, and *Elizabeth* all kneeled down and said the Lords Prayer. At which Sight the Sheriff wept apace, and so did divers others of the Company. After they had prayed, he rose up and kissed his Wife, and shook her by the Hand, and said, Farewel, my dear Wife, be of good Comfort, for I am quiet in my Conscience. God will raise up a Father for my Children; and then he kissed his Daughter *Mary* and said, God bless thee, and make thee his Servant: And kissing *Elizabeth* he said, God bless thee: I pray ye all stand strong and stedfast unto Christ and his Word, and keep you from Idolatry. Then said his Wife, God be with thee, dear *Rowland*; I will, with God's Grace, meet thee at *Hadley*.

The Sheriff of *London* carried him to the Verge of the County, and delivered him to the Sheriff of *Essex*, who because the People pressed to see and pity him, clapt a close Hood over his Head. When he came within two Miles of *Hadley* he was asked how he did: To which he answered, that, God be praised; he was never better in all his Life, since now he was almost at Home, and within a very little of his Father's House. He then enquired of the Sheriff, if he should not pass through *Hadley*? And the Sheriff telling him, that he should, he gave Praise and Thanks to God, that he should see his Flock before he died; calling God to witness his Love to them, and appealing

appealing to God for the Truth of the Doctrines which he had taught them, and praying that he would bless them, and keep them steadfast in his Word and Truth.

As he passed over *Hadley-Bridge*, a poor Man, having five small Children with him, fell on his Knees, and calling him dear Father, and good Shepherd, prayed God to help and succour him, as many a Time, said he, thou hast relieved me and my poor Children.

At *Hadley* a Multitude of People waited to see him on both Sides of the Way; who, when he came, wept bitterly, and cried one to another, That their good Shepherd was going to be taken from them: He told them he had taught them God's Word; and the Truth, and that he was then going to seal his Doctrine with his Blood. When he came to the *Alms-Houses*, he called out the Poor by their Names, and gave each of them Money.

At *Aldham Common*, the Place appointed for his Martyrdom, he seemed as a Traveller at the End of his Journey, and thanked God, that he was even at Home; and so lighted from his Horse, and with both his Hands rent the Hood from his Head. The People observing, when he was uncovered, that his Hair was knotted and clipt, as if it was designed to expose him to Derision; and being moved at his venerable Aspect, and his long white Beard, wept again bitterly, crying, God save thee,
good

good Dr. *Taylor* ; *Jesus Christ* strengthen thee ; with many such charitable Wishes.

Being chained to the Stake, and the Faggots set on Fire, a Man, whose Name was *Warwick*, cast a Faggot at him, which struck him on the Head and Face, and made the Blood spin : Having seen from whom it came, he looked at him meekly, and said, Ah ! Friend, I have Hurt enough, what need was there of this ? Immediately afterwards, as he prayed in *English*, in the Words of the Psalm *Miserere*, Sir *John Shelton* struck him over the Mouth, calling him Knave, and bidding him speak in *Latin*, or he would make him.

The Fire now raging, he prayed fervently, and said, with his Hands lifted up, *O most merciful Father of Heaven, for Jesus Christ his Sake receive my Soul into thy Hands*. Then standing still in the Fire without moving, and seeming to suffer no Pain, one *Joyce*, with a Halbert, beat out his Brains, and his dead Body fell into the Fire, where it was soon consumed to Ashes.

The HISTORY of

Bishop *FARRAR*.

THIS godly Prelate was promoted to the Bishoprick of *St. Davids*, in the Reign of King *Edward VI.* by the Duke of *Somerset* ;

Somerset; during whose Administration he governed his Bishoprick in Peace, and without Molestation. But that great Man being afterwards beheaded, the Bishop became exposed to many Troubles, and Endeavours were used to involve him in a *Premunire*. Under the Course of which Transactions, it is particularly remarkable, that one of the Articles exhibited against him, was, that he favoured and countenanced the *Popish* Religion; for which, with sundry Matters relating to the Management of his Bishoprick, he was cast into Prison, through a treacherous Combination of his own Officers, to one of whom, named *George Constantine*, he had given one of the best Places in his Diocese: So that when Queen *Mary* came to the Crown, he was found in Prison, as a Debtor to the Crown, and charged with having incurred a *Premunire*, though it was well known that the Process against him was vexatious and unjust.

His Condition was not mended upon the Queen's Accession, for there was a bloody Article added to the Charge of his being in Debt to the Crown, which was already given in against him; whereby, instead of being as before, a Favourer of Popery, he was now charged as an heretical Separatist from Popery, and a Rebel to the Papal Power.

Upon the 4th of *February* 1555, he was brought, among others, before Dr. *Gardiner*, Bishop of *Winchester* and Lord Chancellor, and

and divers other Commissioners appointed to examine him. The chief Articles alledged against him were, his being indebted to the Crown; his having abjured Heresy and relapsed; his having defrauded the Queen of divers Sums of Money; his having violated his Vow, or Profession of Chastity, by entering into the State of Marriage: Of all which he cleared himself with great Spirit and Discretion; disowning that he ever had engaged in the Vow of Celibacy, or had ever renounced the Faith, or confessed himself an Heretic; and insisting that the Lord Treasurer would purge him with respect to the pretended Debts and Frauds.

After many Questions and Answers, the Bishop of *Winchester* demanded, Whether he would conform? To whom Dr. *Farrar* replied, I have made an Oath to God, and to King *Henry VIII.* and to King *Edward VI.* and in that to the Queen's Majesty, which I can never break while I live, but will rather die for it. After some more Discourse the Bishop of *Winchester* called him a froward Knave, and said he would be short with him, and that he should know in a Week's Time.

Farrar told the Bishop, he was at his Call, but could not break his Oath, which his Lordship himself had taken before him, and gave him an Example to do the like, which confirmed his Conscience, so that he could never break it. He was then sent back to Prison,

Prison, where he continued till the 4th of *February*, and was then sent down into *Wales*, there to receive his Sentence of Condemnation.

Upon the 26th of *February* Dr. *Farrar* was brought into *Carmarthen* Church, by *Griffin Leyton*, Esq. Sheriff of the County, and there personally presented before *Henry Morgan*, then Bishop of *St. Davids* in his Room, and *George Constantine* the Public Notary; and the said Bishop did there discharge the Sheriff of his Prisoner, and committed him to the Keeping of one *Owen Jones*.

Then Bishop *Morgan* declared to Dr. *Farrar*, the great Mercy and Clemency that the King and Queen's Highnesses were pleased to offer him, that is, that if he would submit himself to the Laws of the Realm, and conform himself to the Unity of the Universal *Catholic* Church, he should be received and pardoned. But Dr. *Farrar* giving no Answer to the Premises, the Bishop proceeded to put the two following Questions to him :

First, Whether he believed the Marriage of Priests, to be warrantable by the Laws of God, and Holy Church.

Secondly, Whether he believed, that in the Sacrament of the Altar, the Substance of Bread and Wine was verily and really changed into the Body and Blood of Christ?

But

But the Bishop, excepting against the Competency of the Judge, made no Answer.

Within a few Days after, he was brought before them again; but now likewise, as before, he refused to answer: Whereupon the pretended Bishop pronounced him contumacious; and declared (as is the Practice in such Cases) that his Silence, or Refusal to plead, should be taken as a Confession of the Charge.

This, as it reasonably might, changed the Resolution of the Bishop; for now perceiving, that if he persisted any longer to except against the Competency of the Judge, he should lose all Opportunity of defending himself, and become a Sacrifice to their Violence, without so much as being heard: He declared himself ready to acknowledge the Jurisdiction of the Court, and to answer to the objected Articles, provided he might have a Copy of the Charge, and Time allowed him to deliberate upon it. Which being granted, he appeared again, and delivered his Answer in Writing.

It would, without doubt, have been the wisest and most expedient Course, the Bishop could take to submit to the Usurp'd Power of the Court, if he had to do with any but the bloodiest of Persecutors: But as the Case stood, it mattered just the same whether he submitted or not; or whether he gave in an Answer or not, for *Morgan*, without any Consideration had of his Answer, and instead of a Reply, offered him the following Articles, requiring his Assent to them.

K

I. That

I. That being a Priest, he should renounce his Marriage.

II. That he should allow the Corporal Presence, under the Forms of Bread and Wine, in the Sacrament.

III. That General Councils, lawfully congregated, never did or can err.

IV. That the Mass is a propitiatory Sacrifice for the Quick and the Dead.

V. That Men are not to be justified before God by Faith only, but that Hope and Charity are necessarily required to Justification.

VI. That the *Catholic* Church, which hath only Authority to expound Scripture, to define Controversies of Religion, and ordain Things appertaining to Public Discipline, is visible and like unto a City set upon a Mountain, for all Men to understand.

To these Articles thus objected to him, he refused to subscribe, affirming that they were invented and excogitated by Man, and appertain nothing to the *Catholic* Faith. After this the Bishop above named delivered to him a Copy of the Articles, and gave him till the *Monday* following to answer and subscribe the same, either in the Affirmative or Negative.

Upon the Day appointed, viz. *Monday, March*, the 11th, he appeared again before the Bishop and the aforesaid Notary *George Constantine*, and exhibited, in a written Paper, his Mind, and Answer to the foresaid Articles; which the Bishop had twice objected to him

him before; and now he was ordered to appear the next *Wednesday* to hear his final and definitive Sentence. At which Time Bishop *Morgan* asked him, whether he would renounce and recant his Heresies, Schisms and Errors, as he called them; and if he would subscribe to the *Catholic* Articles, otherwise than he had done before? Whereupon the good Bishop *Farrar* produced a certain Schedule written in *English*, appealing from Bishop *Morgan* as an incompetent Judge, to Cardinal *Pool*.

Notwithstanding which the said *Morgan*, in his Rage, pronounced the definitive Sentence against him, as an Heretic Excommunicate, and to be given up forthwith to the Secular Power, namely to the Sheriff of *Carmarthen*, to be burnt at the Cross in that Town, which was accordingly put in Execution, on the 30th of *March* 1555.

It is very remarkable, that a little before his Martyrdom, when one Mr. *Richard Jones*, a Knight's Son, who came to visit him, told him, that he lamented he was to suffer that harsh and painful Kind of Death, he resolutely answered, That if he should see him once stir in the Fire, he should then give no Credit to his Doctrine.

Whether he said this, because he felt, or was sensible of the Firmness and Resolution of his own Nature, or whether from some Foreknowledge, such as has been often revealed to

the Children of God, is not to be determined: But this is manifest, that he was justified in his Saying by a special Grace, for he never once moved when the Fire was most violent; but held up both Hands till they were burnt to the Stumps, and so continued till one *Richard Gravell* striking him on the Head with a Staff, he fell down, and was totally consumed.

The HISTORY of

WILLIAM HUNTER.

WILLIAM HUNTER was born of godly Parents, in the County of *Essex*, by them instructed in the true Religion, and put Apprentice to one *Thomas Taylor*, a Weaver in *Coleman-Street, London*.

In the first Year of Queen *Mary*, being then nineteen Years of Age, he was commanded by the Parish Priest, to receive the Communion at Mass the next *Easter*, which he refusing to do, he was threatened to be brought before the Bishop; whereupon his Master being unwilling to let him stay in his House, for fear of Trouble, sent him to his Father, at *Brentwood in Essex*.

After he had been five or six Weeks here, happening to go into the Chapel at *Brentwood*, and finding a Bible lying upon the Desk, he
opened

opened it and read in it. This being observed by one *Atwell*, a Somner, he began to dispute with *William* on the Unlawfulness of reading the Scriptures; but not finding himself able to maintain his Argument, he flew out of the Chapel in a Fury, and said, though he was not able to reason with him, he would soon fetch one that was his Match. So leaving *William Hunter* reading in the Bible, he straitways went to *Thomas Wood*, then Vicar of *Southwell*, whom he found at an Ale-house over-against the Chapel Door, and brought him over to him, who as soon as he saw *Hunter* reading, as the other had told him, he cried out, Sirrah! who gave you leave to read in the Bible, and expound it? To which the young Man answered, that he did not take upon him to expound the Bible, but only read it for his Comfort. The Priest then reproved him for meddling with it at all, saying, that it did not become him, nor any such as he was, to be searching after that kind of Knowledge. But *William*, who judged quite otherwise of this Matter, would by no Means stand corrected, as if he had done wrong; and therefore boldly withstood his Reproof, declaring to him, That he would read the Scriptures as long as he lived. And farther told him, That it did not become him to discourage any Man from doing it; but that he was rather obliged in Duty and Conscience to exhort Men to be diligent in seeking

the Word of God. The Priest replied, That truly it well became him to pretend to teach him his Duty; and that he perceived he was an Heretic. But *William* said, that speaking the Truth was no Mark of Heresy.

Ah! said the Priest, it is no good Time, when such as thou art shalt take upon thee to teach us what is Truth. Thou hast been meddling, Father *Atwell* tells me, with the Sixth of *St. John*, in which Chapter *Christ* himself saith, *Except ye eat my Flesh, and drink my Blood, ye have no Life in you.* What sayest thou to the Sacrament of the Altar? Believeest thou not in it? and that the Bread and Wine is transubstantiated into the very Body and Blood of *Christ*? Thou mayest learn this plainly from the Sixth Chapter of *St. John*.

William answered, I learn no such Thing in the Chapter you speak of. You understand *Christ's* Words much like the carnal *Capernaïtes*, who thought that *Christ* would have given them his Flesh to feed upon; which Opinion our Saviour *Christ* corrected, when he said, *The Words which I speak unto you are Spirit and Life.*

Now, quoth the Vicar, I have found you out: Now I see that thou art an Heretic indeed, and that thou dost not believe in the Sacrament of the Altar; and many more Words passed between them, till the Vicar threatned

threatned to complain of him. And so they parted for that Time.

William Hunter went home, and taking Leave of his Father, went away on Account of the Vicar's threatening.

Soon after, *Wood* the Vicar went to one Mr. *Brown*, a Justice of the Peace, and told him what Communication he had had with *William Hunter*; whereupon the Justice sent for *William's* Father, commanding him to produce his Son forthwith, or he should have no Rest at *Brentwood*; and offered him a Crown for his Trouble to go and search for him, which the poor Man refused, abhorring the unnatural Hire.

He went, however, under great Sorrow to see for him, whom *William* first descrying, he said, he supposed he came in search of him; and the Father confessed it, but wept sorely, and said he would return, and say that he could not find him: The Youth said, No, but he would go with him, and save him harmless.

When he was returned to *Brentwood*, Mr. *Brown* not doubting but that he was able to confute him, began a Dispute with him; and after some Controversy, told him, that in the *xxi*d of St. *Luke*, Christ had expressly called the Bread his Body, by taking Bread, and saying, *This is my Body which is given for you*; and therefore if he denied Christ to be bodily

in the Sacrament, he went about to make Christ a Liar.

The Youth, who had no need to clear himself from so harsh and unchristian a Consequence, yet meekly made Answer, that he had no such Meaning ; but said, he earnestly desired to know the Mind of Christ. He said, that the Words in the same Verse shewed, that the Ordinance was commemorative, *This do in Remembrance of me.* That the Words, *This is my Body*, were spoken in Figure ; that Christ does call the Bread his Body, as he doth also say, that he is a Vine, and a Door, yet is not his Body turned into Bread, any more than he is changed into a Vine or a Door.

Mr. *Brown*, out of all Patience to find the young Man so well able to defend himself, called him Villain, and said he would send him the next Day to the Bishop of *London* ; accordingly he wrote a Letter, and sent it by the Constable, who carried the Prisoner to the Bishop.

When he came there, the Bishop having read the Letter, and *William* being brought before him : I understand, said he, by Mr. *Brown's* Letter, that you have had a Communication with a Vicar in the Country about the blessed Sacrament of the Altar, and that ye could not agree, whereupon Mr. *Brown* sent for thee to bring thee to the *Catholic* Faith, from which he saith thou art gone ;
how-

however, if thou wilt be ruled by me, thou shalt come to no Harm for any Thing thou hast said or done in this Matter,

William answered, I am not fallen, my Lord, from the Catholic Faith of Christ, I am sure, but do believe it, and confess it with all my Heart.

Why, said the Bishop, what say'st thou to the blessed Sacrament of the Altar? Wilt thou recant what thou said'st before Mr. *Brown*, that Christ's Body is not in the Sacrament of the Altar, the same that was born of the Virgin *Mary*?

I find, my Lord, answered *William*, that Mr. *Brown* hath certified to your Lordship the Discourse we had together, and thereby you know what I said to him, which, by God's Grace, I will not recant.

Then, said the Bishop, I suppose you are ashamed to bear a Faggot, and recant openly; but if thou wilt recant thy Sayings, I promise thee thou shalt not be put to open Shame: But speak the Word now between me and thee, and it shall go no farther, but thou shalt go home again without any Hurt.

My Lord, answered *William*, if you will let me alone, and leave me to my own Conscience, I will go to my Father, and dwell with him, or else with my Master again, and if no Body will disquiet and trouble my Conscience, I will keep it to myself.

I am

I am content, replied the Bishop, so that thou wilt go to Church, and receive, and be confessed. No, said *William*, that will I not do for all the Goods in the World.

Then, said the Bishop, if thou wilt not, I will make thee fast enough. You can do, answered the other, no more than God will permit.

And you will indeed by no means recant? said the Bishop: Never, said the other, God willing, as long as I live: And so their Discourse ended at this Time; and the Bishop ordered his Men to put *William* in the Stocks in his Gate-house, and there he sat two Days, and two Nights, with only a Crust of broken Bread and a Cup of Water.

After two Days the Bishop came to him, and finding the Crust of Bread, and the Cup of Water still lying by him on the Stocks, he bade his Men take him out, and carry him down to Breakfast with them; whereupon they released him from the Stocks, but they would not suffer him to eat with them, calling him Heretic. To which *William* replied, that he was as unwilling to be in their Company, as they were to be in his.

After Breakfast the Bishop sent for him, and asked him, if he would recant or no. *William* replied that he never would recant that which he had confessed before Men, as concerning his Faith in Christ. Upon which the Bishop told him he was no Christian, but denied

denied the Faith in which he was baptized. He answered, that he was baptized in the Faith of the Holy Trinity, which he would not go from, God assisting him with his Grace.

Then the Bishop sent him to the Convict-Prison, commanding the Keeper to load him with Irons. The Bishop also asked how old he was. He answered Nineteen. Well, said the Bishop, you will be burnt before you are Twenty, if you do not think better than you have done. *William* replied, God strengthen me with his Truth. And so they parted.

William was sent to Prison, and the Bishop allowed him but one Halfpenny a Day for his Maintenance; where he continued three Quarters of a Year; during which Space he was several Times examined, and at last Sentence of Death was pronounced against him. At which Time, and even after Sentence, the Bishop called to him, and said, if he would recant, he would give him Forty Pounds to set up his Trade; or he would place him in an Office, or make him the Steward of his Household; telling him, that he had Wit, and that he liked him. The young Man answered, that he thanked his Lordship for his great Offers; but as to the Condition on which they were made, namely, his recanting, he could not agree to it, till he was first persuaded from the Word of God, that he was in 'an Error: For, said he, I cannot turn from God upon the
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the Hopes of worldly Advantage ; for *I count all Things but Dross for the Love of Christ.*

His Father and Mother coming to him after his Condemnation, they desired heartily of God, that he might continue to the End in that good Way in which he had begun ; and his Mother said to him, that she was glad that ever she was so happy as to bear such a Child, who could be thus willing to lose his Life for the Sake of Christ. He told her, That for the little Pain which he should then suffer, which could not last but a Moment, he was promised a Crown of Glory, and asked her if she might not be glad of it ? His Mother said, yea ; that she thought him well bestowed, and prayed God to strengthen him to the End.

He went chearfully to the Place of Execution, which was near his Father's House, where the Sheriff told him that there was a Letter from the Queen, and if he recanted, he might live ; but it was far from his Heart to desire to live upon such Terms, the Offer of which rather still confirmed him the more in his Resolution to suffer.

When he was fastened to the Stake, he desired the People to pray for him, as long as they saw any Life in him ; saying that he would likewise pray for them. Upon which Mr. *Brown*, fiercer than the *Evening Wolves*, said to him, Pray for thee ! I would no more pray for thee, than I would for a Dog. To whom the young Man answered, Mr. *Brown*,
now

WILLIAM HUNTER. 141

now you have that which you sought for, I pray God it be not laid to your Charge at the last Day; howbeit I forgive you. Then said Mr. *Brown*, I ask no Forgiveness of thee. But the Youth said, that if God forgave him not, he would require his Blood at his Hands.

Then said *William*, Son of God shine upon me, and immediately the Sun in the Firmament shone out of a dark Cloud so full in his Face, that he was constrained to look another Way; whereat the People seemed amazed, because it was so dark but just before. Then the young Man took up a Faggot of Broom, and embraced it in his Arms.

Upon this came a Priest, and offered a Popish Book to *Robert Hunter*, a Brother of the Martyr, that he might present it to *William*, but the Brother refused to meddle with it. *William*, when he saw it, said, Away, thou false Prophet; beware of him, good People, and come away from their Abominations, lest you partake of their Plagues.

This so angered the Priest, that he said, Look, as thou burnest now, so shalt thou burn in Hell. To which the young Man answered, in the Zeal of his Spirit, and Firmness of Truth, Thou liest, thou false Prophet, away, thou false Prophet, away!

Then a Gentleman standing by, said, I pray God to have Mercy on his Soul. To which the People mostly with up lifted Hands, join'd *Amen, Amen.*

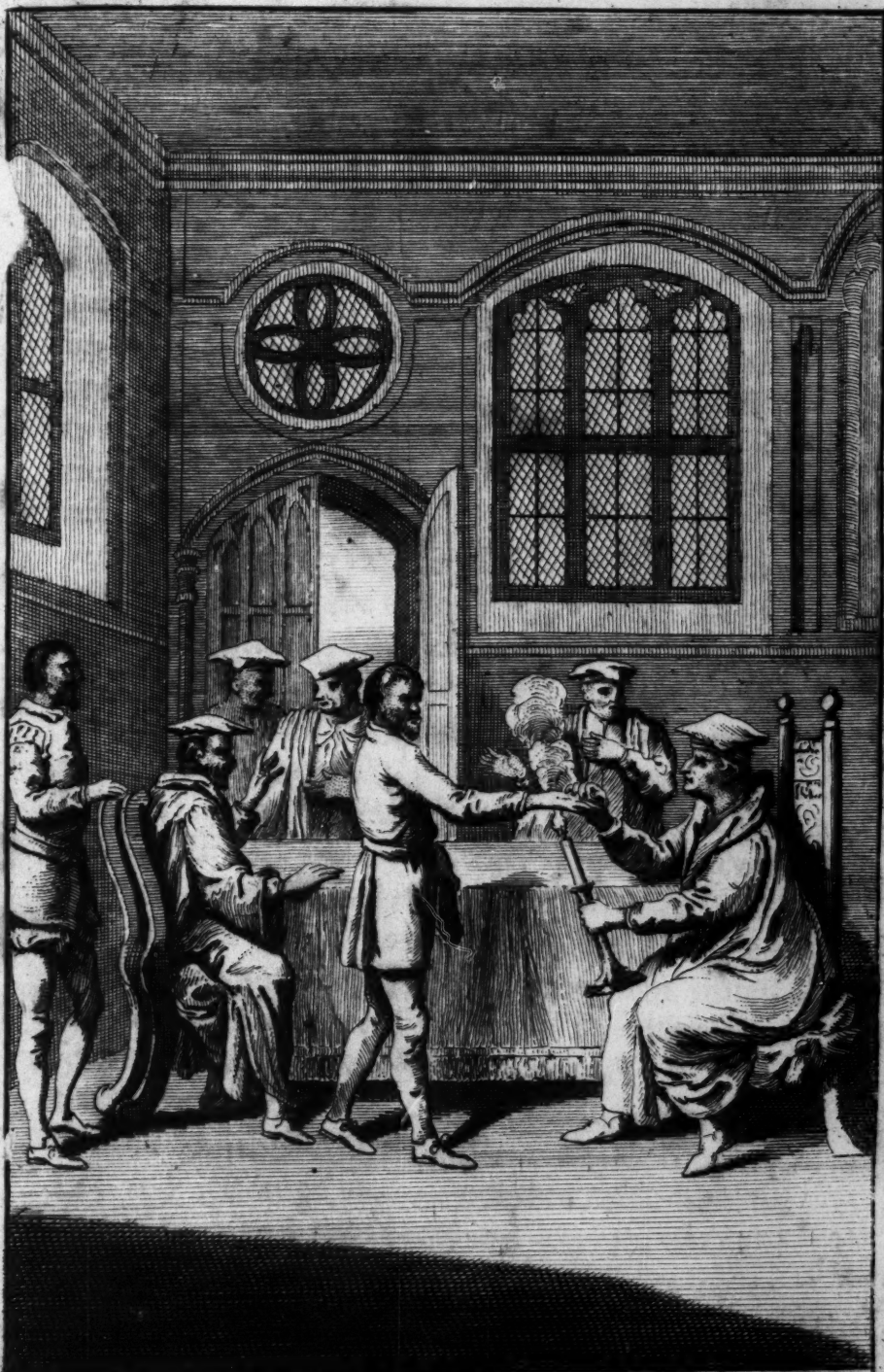
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His Brother bade him call to Mind the Holy Passion of Christ, and not to be afraid of Death. To which he answered, I am not afraid. He then said, *Lord, Lord, receive my Spirit*; and immediately afterwards casting his Head into the Smoak, resigned his blessed Soul into the Hands of God, dying for *Christ* at an Age, when Innocence, and an happy Inexperience of many Sins, qualified him, through the Merits of our Saviour *Christ*, to be a grateful Sacrifice.

This was on the 20th of *March* 1555.

The HISTORY of
THOMAS TOMKINS.

THOMAS TOMKINS was a Weaver by Trade, and lived in *Shoreditch*, in the Diocese of *London*; a Man of a pious and honest Conversation; and of such a charitable Disposition, that when any of his Neighbours were under Necessity, if he thought them to be honest, he would not only lend them Money, and take no Interest for it, but when the Time of Payment came, if he thought their Circumstances were not bettered, he would pray them to keep it a longer Time. This Mr. *Fox* was told by more than half a Dozen discreet substantial Men who well knew him.



Bishop Boner holding the Hand of Thomas Tomkins,
over a Wax Candle till the Veins & Sinews bursted.

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him. By whom he was also made acquainted with his ill Usage from the cruel *Bonner*, Bishop of *London*, by whom he was kept in Prison near a Year and a half, sometimes at his House at *Fulham*, where he was often examined about his Religion, and because he did not agree in Opinion with the Bishop, about the Sacrament of the Altar, nor would be persuaded to recant, the Bishop himself beat him so severely about the Face, that it caused it to swell; then he tore off Part of his Beard, and forced him to have the rest shaved off.

Tomkins being a Prisoner with the Bishop at *Fulham*, in the Month of *July*, he set him with others to make Hay, and seeing him labour well, the Bishop sitting down, said, Well, I like thee now, for thou labourest well; and I trust thou wilt be a good *Catholic*. My Lord, said he, *St. Paul* saith, *He that doth not labour, is not worthy to eat*. *Bonner* cried, Ah! *St. Paul* is a great Man with thee, and fell into a Rage with him; but the fiery Bishop's Rage was not greater than the other's Constancy, for he could by no Means be moved from the Confession of his Faith. The Bishop, finding no Persuasions could prevail upon him, devised another Practice to try his Constancy, not more strange than cruel. He took him by the Fingers, and held his Hand directly over the Flame of a Wax Candle, that was burning on the Table before him.

Tomkins

Tomkins thinking that he was there presently to die, began to recommend himself to God, saying *O Lord, into thy Hands I commend my Spirit.* He never shrunk while his Hand was burning, till the Veins and Sinews burst, and spirted Water into Mr. *Hapsfield's* Face, who was with the Bishop, so that he was moved with Pity, and desired the Bishop to forbear, saying he had tried him enough. This Burning was in the Hall at *Fulham*.

After this *Tomkins* was several Times brought before the Bishop, and examined at his Consistory Court at *St. Paul's* in *London*, where the Dean and others sat with him.

In *February* he was brought for the last Time before the Bishops of *London*, *Bath*, and *St. David's*, and others, when he was earnestly exhorted, particularly by the Bishop of *Bath*, to revoke and leave his Opinions. But he answered, My Lord, I was born and brought up in Ignorance until of late Years, but now I know the Truth, and therein I will, by God's Grace, continue till my Death.

Then *Bonner* caused all the Articles and Confessions he had made to be again openly read; and afterwards in his accustomed Manner, would have persuaded him to recant; but *Tomkins* finally answered, My Lord, I cannot see but that you would have me forsake the Truth, and fall into Error and Herefy. So the Bishop, finding he would by no Means recant, proceeded to pronounce Sentence against

against him, after which he was delivered to the Sheriff of *London*, who carried him to *Newgate*, where he remained joyful and constant until the 16th of *March* after, upon which Day he was conveyed by the Sheriff to *Smithfield*, where he was burned, sealing his Faith with his Blood, and giving Glory to God.

The HISTORY of
THOMAS HAWKS.

MR. THOMAS HAWKS was a young Gentleman of the County of *Essex*, brought up a Courtier, under the Earl of *Oxford*, with whom he remained, for some Years, greatly respected in his Family, for his comely Person and fine Qualities, and esteemed by all who knew him, as long as *Edward VI.* lived; but that good Prince dying, all things seemed to go backwards, Religion to decay, Godliness not only to wax cold, but also to be in danger every where, and chiefly in the Houses of great Men. Mr. *Hawks* disliking the present State of Things, rather than he would change the Profession of true Godliness, chose to change Places, and quitting that Nobleman's House, retired to his own,

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where he might more freely give himself to God, and the Exercise of his own Conscience.

After he had been at Home some Time, his Wife bore him a Son, whom he kept unbaptized three Weeks, because he would not suffer him to receive Baptism after the Rites of the Church of *Rome*: Which his Enemies taking advantage of, carry'd him before the Earl of *Oxford*, his late Master, to be examined upon the Reasons of his so doing, and lay the Grounds of a Process against him, for being a Person unsound in his Religion, and a Contemner of the Sacraments.

The Earl would not trouble himself with him, but sent him to *Bonner* Bishop of *London*, with a Letter, to answer farther Enquiries, and give an Account of his Faith.

The Bishop, on reading the Earl of *Oxford's* Letter, proceeded to examine Mr. *Hawks*, on the Fact in Question; he likewise asked him, if he believed in the Sacrament of the Altar, Masses, the *Confiteor*, and Prayers for the Dead. To which Questions Mr. *Hawks* readily answered, disavowing his Belief in such Trumperies, confuting from Scripture the Arguments which were offered in the Defence of them, and repeating his Quotations Word for Word, and naming the Book wherein the Text was contained.

During this Examination, the Bishop asked him what Preachers he knew in *Essex*? And if he was acquainted with one *Baget*? Mr.

Hawks

Hawks answered the Bishop, that he did know *Baget*. And what Manner of Man is he? said *Bonner*. An honest Man so far as I know, replied the other. Do you know him, said the Bishop, if you see him? Yes, said *Hawks*. Then, cry'd the Bishop to one of his Servants, Go call me *Baget* hither. Whereupon Mr. *Baget* was soon after brought into the Room. How say you, Sir, said the Bishop, know you this Man? Yes, my Lord, answered *Baget*, and then Mr. *Hawks* and he shook Hands. This Man, said the Bishop, hath a Child that has lain three Weeks unchristened, as I have Letters to shew, because he will not have it baptized in the Way that is now used in the Church? How say you to that? I can say nothing to it, my Lord, replied *Baget*. Say you nothing, cryed the Bishop! but I will make you tell me, whether it be laudable, and to be allowed in the Church. I beseech your Lordship to pardon me, said *Baget*, he is old enough, let him answer for himself. Ah, Sir Knave, cry'd *Bonner*, are you at that Point with me? Go, call me the Porter, said he to one of his Men, thou shalt sit in the Stocks, and have nothing but Bread and Water. I perceive I have kept you too well. Have I made much of you, and have I you at this Point? Then came the Bishop's Man, and said, the Porter was gone to *London*. Well, said the Bishop to *Baget*, come with me, and so they went out together, and the Bishop left

one of his Gentlemen to talk to Mr. *Hawks*; but finding all Methods ineffectual to draw him from the Faith, it was agreed he should be brought to a publick Examination, and tried by the Rigour of persecuting Laws.

In order to make his Ruin sure, they produced a Bill against him, containing a supposed Declaration of his Opinion, which had been collected from his Discourse, and was wrote by Bishop *Bonner*'s own Hand. The Words of the Bill were these.

I Thomas Hawks do hereby declare, that the Mass is abominable, detestable, and full of Superstition: Also concerning the Sacrament of the Altar, I say that Christ is in no Part thereof Bodily, but only in Heaven.

The producing such Evidence against him was so much the more unjust, and contrary to all Right, as Mr. *Hawks* had absolutely refused to sign it, or so much as to suffer it to touch his Hand; though the Bishop would have had him take it in his Hand, and give it him again, as an Intimation of his Consent. Such were their unfair Proceedings. And this was the Bill that brought him to the Stake, and was the Cause of the Death of a Man, whom they knew in their Conscience they were inhumanly murdering; for which they could afterwards make no Reparation, as the Martyr himself told them. *You may, (said he to Bonner) in your Malice destroy a Man, but when*

when you have done, you cannot so much as make a Finger.

When he was urged to recant, he made this resolute Answer: "That had he an
" hundred Bodies, he would rather suffer
" them all to be tore to Pieces, than renounce
" the Truth." In search of which he was so
inquisitive and diligent, that he found out a
memorable Distinction, by which one might
come to the Discernment of it. "The false
" Prophets, said he, cry out, *Dicit Ecclesia*;
" Thus saith the Church: But the true Pro-
" phets, *Dicit Dominus*; Thus saith the
" Lord."

Such Fortitude and keen Truths could not
but irritate a Generation of Vipers; who,
though he had not in this Manner reprov-
ed them, looked upon his Profession of the Gospel
as a Crime worthy of Death, and therefore he
was soon condemned by the bloody Bonner:
Yet although Sentence was passed against him
on the 9th of *February* 1555, he remained in
Prison till the 10th of *June* following, when
he was committed into the Hands and Charge
of the Lord Rich, who conveyed him, under
a strong Guard, to *Coxhall* in *Essex*, there to
suffer.

He was met on the Road by several Friends,
who came to comfort him under his last Con-
flict: And he spoke to every one of them,
giving them such Advice about the Salvation
of their Souls, as was particularly adapted to

their Conditions. And being desired, a little before his Death, to shew some Mark to such as might come after or follow him to the Flames, that the Pains of that kind of Death were not so sharp, but that a Man might possess his Mind in Patience and Quietness under them; he promised, that he would be mindful of the Request, and that he would shew a Sign, by lifting his Hands over his Head towards Heaven, before he gave up the Ghost.

Not long after, when the Hour was come, he was led away to the Place appointed for his Slaughter by the Lord *Rich* and his Assistants, and being now come to the Stake, tho' there was a strait Chain fastened to his Middle he spoke many Things to the People by Way of Exhortation; but more particularly to the Lord *Rich*, reasoning with him on the Inhumanity of such Executions, and upon the Guilt of shedding innocent Blood.

After having fervently prayed and poured forth his Soul to God, the Fire was put to him, in which when he had continued long, and when his Speech was taken from him by the Violence of the Flame, his Skin also drawn together, and his Fingers consumed, so that now all Men thought he had been certainly gone, when suddenly and contrary to all Expectation this blessed Servant of God, being mindful of his Promise, lifted up his Hands burning in a light Fire, which was marvellous to behold, over his Head, and with great Rejoicing as it seemed

seemed, thrice struck or clapt them together. At the Sight whereof there followed such Acclamations of the People, and especially of those who understood the Sign, that the like was hardly ever heard: And so the blessed Martyr, straightway sinking down into the Fire, gave up his Spirit.

The HISTORY of
JOHN BRADFORD.

MR. JOHN BRADFORD was born of honest and reputable Parents, at *Manchester* in *Lancashire*, and brought up by them, in a *Latin* School, and being otherways fitted for Business, by learning Writing and Arithmetic, he became a Servant to Sir *John Harrington*, who was Treasurer to King *Henry VIII.* for his Camps and Buildings. Sir *John* had such Experience of *Bradford's* Faithfulness and Capacity, that he was much respected by him, and chiefly in his Trust. But growing weary of this sort of Life, and having a great Inclination to Study, Mr. *Bradford* went to the University of *Cambridge*, where he made such a quick Progress in his Studies, and his Conversation was so pleasing to all Men, that in one Year the University conferred upon him the Degree of Master of

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Arts, and immediately after, the Master and Fellows of *Pembroke-Hall* gave him a Fellowship.

Martin Bucer, who was at that Time at *Cambridge*, took a great liking to *Bradford*, and oftentimes exhorted him to bestow his Talent in Preaching. *Bradford* excused himself from taking that Function upon him, as not sufficiently learned; but *Bucer* reply'd, If you have not fine Manchet, give the poor People Barley-Bread, or whatever else the Lord hath committed to thee.

And whilst Mr. *Bradford* was thus persuaded to enter into the Ministry, Dr. *Ridley*, the worthy Bishop of *London*, and glorious Martyr of Christ, sent for him, and put him into Deacons Orders, gave him a Licence to preach, and made him a Prebendary of *St. Paul's*.

Having this Vocation, he became a diligent Labourer in the Vineyard of the Lord, chusing the Office of a Preacher for the more particular Discharge of his Duty; under which Character he soon became eminent for his edifying Discourses; wherein he reprov'd Vice, persuaded to Amendment of Life, confuted Heresies and Errors, and sweetly preached Christ crucified: Adorning his Mind at the same Time by indefatigable Study, and his Profession as a Christian, with all the severe Exercises of Mortification: Thus he continued

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continued three Yearstill the Death of King *Edward* the Sixth.

When *Queen Mary* succeeded to the Crown, Mr. *Bradford* still continued preaching, until he was unjustly deprived both of his Office and Liberty by the Queen and her Council ; which was brought about in this Manner.

Bishop *Bonner* having appointed Mr. *Bourn*, a Canon of *St. Paul's*, to preach at *St. Paul's* Cross, on the 30th of *August* 1553, and Mr. *Bourn* taking Occasion from the Gospel of the Day, to reflect on the Administration of the late King ; the People were so incensed at it, that there immediately ensued an Uproar, and they were ready to pull him out of the Pulpit ; neither could the Reverence due to the Place, nor the Presence of Bishop *Bonner*, nor the Command of the Lord Mayor, put a Stop to it ; but the more they spoke, the more the Rage of the People increased. At length *Bourn* seeing the Peril he was in, by a drawn Dagger being hurl'd at him as he stood in the Pulpit, was so frightned, that he called to Mr. *Bradford*, who stood near him, desiring him to step forward, and speak to the People, to try to appease them. Mr. *Bradford* accordingly advanced at Mr. *Bourn's* Request, and appeared in the Pulpit, when immediately the Uproar ceased, for their Rage was turned into Joy at the Sight of Mr. *Bradford*, and the Congregation parted in Peace : Yet Mr. *Bourn*, who was still in a Fright, desired Mr. *Bradford*,

ford not to leave him; and Mr. *Bradford*, to satisfy him, conducted him to the School-master's House adjoining to the Church. The Multitude who remained behind could not help, some of them, murmuring, and shewing some grudging in their Minds, that so good a Man should save the Life of a vile Priest, then impudently and openly railing against King *Edward*. And among them one Gentleman cried out, Ah, *Bradford! Bradford!* thou savest him who will help to burn thee. I give thee his Life, but were it not for thee, I would assuredly have run him thro' with my Sword.

The same Afternoon Mr. *Bradford* preach'd at *Bow-Church* in *Cheapside*, where he rebuked the People for their tumultuous Behaviour at St. *Paul's Cross*: And tho' one would have thought it impossible for any Trouble to come to him, from an Affair in which he behaved himself with so much Humanity and Discretion; yet three Days after he was summoned to appear before the Queen and Council at the *Tower*, and there accused of seditious Practices, and of being the Author of this very Tumult, which he had so much contributed to appease: And as it always happens, when Men are bent upon Injustice, they grievously reviled him, when he endeavoured to defend himself, nothing that he could alledge for his Innocence being of any Avail to him, but he was committed first to the *Tower*, then to the *King's-Bench* in *Southwark*, and after his
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Condemnation, to the *Poultry-Counter*; in which two last Places, for the Time he remained Prisoner, he preached twice a Day continually, unless Sickness prevented him, and often administred the Sacrament, turning his Chamber into a Chapel, or Place of public Devotion and Instruction; from the great Numbers of People that daily flocked to him. He eat but one Meal a Day, and that but sparingly; he was for the most part upon his Knees. In the midst of his Dinner he would be very thoughtful, having his Hat over his Eyes, from whence the Tears would often drop on his Trencher. He was meek and humble to every one, and in so good Credit with his Keeper, while a Prisoner in the *King's-Bench*, that he would give him Leave, upon his Promise of returning at Night, to go into *London*, without any one to guard him, to visit a Person of his Acquaintance lying sick in the *Still-yard*; neither did he fail in his Promise, but returned to his Prison, rather preventing the Hour than breaking his Word.

In his Person he was somewhat tall and slender, spare of Body, of a faint sanguine Complexion, with an auburn Beard. He slept seldom above four Hours in the Night; and in his Bed, till Sleep came, his Book went not out of his Hand. His chief Recreation was in honest and decent Conversation, wherein he spent a little Time after Dinner, and then went to his Book and his Prayers again.

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He accounted that Hour not well spent, wherein he did not some Good, either with his Pen, Study, or in exhorting others. He was no Niggard of his Purse, but would liberally participate what he had with his Fellow Prisoners, and commonly once a Week he visited the Thieves, Pick-purses, and such like, who were in Prison with him, though on the other Side, unto whom he would give godly Advice, to learn to amend their Lives by their Troubles, and after so doing, he distributed among them some Portion of what Money he had.

The chief Article for which *Bradford* was condemned, and at last burnt at *Smithfield*, was his denying Transubstantiation, or the corporal Presence of *Christ* in the Sacrament; and for asserting, that wicked Men did not partake of *Christ's* Body in the Sacrament. About which Points many Bishops and learned Men conferred with him; but it was in vain, for he would admit of no Arguments, but what were brought from express Words of Scripture: And therefore he was pronounced an Heretic, excommunicated, condemned, and then delivered to the Sheriffs of *London*, who the Night before he suffered brought him to *Newgate*.

At his departing from the Prison, he offered up his Prayers, then giving Money to every Servant or Officer of the House, with an Exhortation to fear and serve God, he went down
Stairs

Stairs into the Court, where the Prisoners seeing him from their Windows, they all called unto him, and with Tears bade him Farewel.

On the first of *July*, he and one *John Leafe* were brought to the Stake in *Smithfield*, but as they were carrying along, Mr. *Bradford's* Brother-in-law, whose Name was *Beswick*, came to him, and shook him by the Hand; for which the Sheriff broke Mr. *Beswick's* Head with his Staff, so that the Blood ran down his Shoulders.

As soon as he and his Fellow-Sufferer came to the Place of Execution, Mr. *Bradford* fell prostrate on his Face on one Side of the Stake, and *John Leafe* on the other, and they both continued in that Posture a few Minutes, praying to themselves; and then one of the Sheriffs said, Mr. *Bradford* arise, and make an End, the Press of People is great. Then they both started up, and Mr. *Bradford* took a Faggot in his Hand and kissed it, and also kissed the Stake; and then desired the Sheriffs that his Servant might have his Cloaths, because he was a poor Man, and he had nothing else to give him; which Request was granted.

Then Mr. *Bradford* put off his Cloaths, and went to the Stake, where he and *John Leafe* were fastened, and had the Reeds and Wood put about them. Mr. *Bradford* lifting up his Eyes and Hands to Heaven, said, O
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England ! England ! *repent thee of thy Sins, repent thee of thy Sins ; beware of Antichrist, beware of Idolatry, take heed they do not deceive thee.* At which Words Mr. Woodroffe the Sheriff bade them tie his Hands, if he would not be quiet.

O, Mr. Sheriff, said *Bradford*, I am quiet, God forgive you this. Then one of the Sheriff's Men said to *Bradford*, If you have no better Learning than this, you are but a Fool, and had best hold your Peace. To whom *Bradford* made no Answer ; but he asked all the World Forgiveness, and forgave all the World, and begg'd the People to pray for him : Then he turned his Head towards the young Man that suffered with him, and said, Be of Comfort, good Brother, for we shall have a joyful Supper with the Lord this Night. Afterwards embracing the Reeds, he said thus, *Strait is the Way, and narrow is the Gate that leadeth to eternal Salvation, and few there be that find it.* So spoke no more Words that any Man did hear.



The HISTORY of
THOMAS WATTS.

MR. *Thomas Watts* was a Linnen-draper of *Billericay*, in the County of *Essex*, and Diocese of *London*, where he carried on his Business, but being an upright and godly Man, he was for some Time apprehensive, after the Change of Government, that he should be brought into Trouble by the Adversaries of the Gospel; wherefore he disposed of the Goods in his Shop, after having given away a large Quantity of Cloth to the Poor, and settled the Money he sold them for upon his Wife and Children. He had scarce done this, but, as he foresaw, he was apprehended, which happened on the 26th of *April* 1555, and carried before the Lord *Rich*, and other Commissioners and Justices of Peace, at the Quarter Sessions at *Chelmsford*.

Upon his coming into Court, the Lord *Rich* said unto him, *Watts*, I understand you are brought hither for disobeying the King and Queen's Laws; you will not come to Church, you will not hear Mass, &c. but have your Conventicles, a Sort of you, in Corners contrary to the King and Queen's Proceedings. To which *Watts* answered, my Lord, if I have

have offended against any Law, I am subject to the Law. Then Sir *Anthony Brown*, now a bloody Persecutor, asked him, Where it was that he had learn'd his Religion, and who had been his Schoolmaster, to teach him the Doctrines he now professed?

Indeed, Sir, said *Watts*, you taught it me, and none more than yourself; for in King *Edward's* Days, in open Sessions, you spoke against this Religion that is now used; no Preacher more than you said the Mass was abominable, and the other Parts of the *Romish* Religion were Trumpery, wishing that no one would believe therein, and earnestly exhorting them against it, saying that our Belief should be only in Christ, and that whosoever should bring in a strange Nation to rule here, it would be Treason, and not to be endured. Then said Sir *Anthony Brown* to my Lord *Rich*, he belies me, my Lord. What a Knave is this? he will soon belie me behind my Back, when he doth it before my Face. The Lord *Rich* replied, I dare say he does so.

After these Words, *Watts* took Occasion to speak somewhat of King *Philip* and his coming in, but what it was, Mr. *Fox* says, he could never justly learn. But after the Words, whatever they were, were spoken, the Bench of Justices among themselves stood up and called it *Treason*, except one Justice *Gawday*, who was a little before about to speak, but

but when he heard them cry *Treason* he held down his Head, as one grieved and troubled at their Proceedings.

In conclusion, the Commissioners being weary of him, or else not willing to meddle farther in such Matters, sent him up to the Bishop of *London*, with their Letter, setting forth the Nature of his Crime : That he had refused to receive the Sacrament of the Altar, and hear Divine Service, according to the Institution of the Church. Upon which, with other Articles, being examined by the Bishop, he answered as became an honest, conscientious Man, not excusing himself, but according to Truth : When a Fact was true, he confessed it; or if any Article was proposed in ambiguous Terms, he distinguished upon it; or if he was falsely charged, he denied it : But concluded with these Words, *I am weary of living in Idolatry.*

Having been two Months under this Discipline and Examination of the Bishop, he was sent back to *Chelmsford*, there to be burnt as a Heretic, on the Day of his coming, without any Respite. He took some Refreshment at the House of one *Scot*, an Inn-Keeper, where he was in Company with *Thomas Hawks* and others sent down to be burnt in *Essex*, and they all prayed together.

Afterwards *Watts* prayed privately by himself; and his Wife and six Children came to see him, to whom he spoke to this Effect :

M

" Dear

" Dear Wife, and my good Children, I must
 " now depart from you; therefore hence-
 " forth know I you no more: But as the
 " Lord hath given you to me, so I give you
 " again unto the Lord, whom I charge
 " you to obey and fear; and beware that ye
 " turn not to this abominable Popery, against
 " which, I shall anon, by God's Grace, give
 " my Blood. Let not the murdering of
 " God's Saints cause you to recant, but take
 " Occasion thereby to be stronger in the Lord's
 " Quarrel; and I doubt not but God will be
 " a merciful Father unto you."

When he had spoken these Words, it is said,
 that two of his Children offered to suffer with
 him: But he kissed them, and bad them
 farewell, and so was carried to the Fire, where
 he patiently yielded up his soul into the Hands
 of God who gave it.

The HISTORY of

GEORGE MARSH.

G EORGE MARSH was born in
 the Parish of *Dean* in the County of
Lancaster, well educated by his Parents, and
 brought up in an honest Way of Living. At
 twenty five Years of Age he married one of
 that County, by whom he had several Chil-
 dren.

dren. He maintained himself and his Family upon a Farm; but his Wife dying, and he having a great Inclination to Study, settled his Children with his Father, and went to *Cambridge*, where he so well improved in Learning, that he was ordained by the Bishops of *London* and *Lincoln*, was a while Curate to *Laurence Saunders*, and afterwards served the Parish of *Dean* and other Places in *Lancashire*, where he taught School, and preached the true Word of God, vigorously opposing the Errors and false Doctrines of the Church of *Rome*; and so continued to do during the Reign of *Edward VI.*

But upon Queen *Mary's* coming to the Crown, he was sought after by the Adversaries of *Christ's* Holy Gospel, and especially by Mr. *Barton*, a Justice of Peace in that County, and a great Persecutor, to be brought before the Earl of *Derby*. His Friends advised him to save himself by Flight, and he was in great Doubt with himself what to do on that Account, praying earnestly to God to direct him for the best. At length he resolved with himself to stand to the open Profession of the true Religion, which he had formerly taught, and accordingly went and surrendered himself to the Earl of *Derby* at his House at *Latham*.

When he was brought into that Lord's Presence, he had Company with him, particularly Sir *William Nores*, Sir *Pierce Alee*, and

Mr. *Shurborn* the Parson of *Grepnal*. My Lord turning to him, asked him many Questions, and charged him with sowing evil Seeds and Dissention among the People; which he deny'd. Then the Parson of *Grepnal* asked what was his Belief? He said he believed in God the Father, Son, and Holy Ghost, according as the *Old* and *New Testaments* teach, and according to the *Apostles*, a *Nicene*, and *Athanasius's* Creeds.

Then they asked him his Belief concerning the Sacrament of the Altar. He answered, that he believed, that whosoever according to Christ's Institution did receive the Holy Sacrament of Christ's Body and Blood, did eat and drink Christs Body and Blood with all the Benefits of his Death and Resurrection, to their eternal Salvation, for Christ is ever present with his Sacrament.

They then asked him, whether the Bread and Wine, by virtue of the Words pronounced by the Priest, were changed into the Flesh and Blood of Christ, and the Sacrament, whether received or reserved, was the very Body of Christ?

Marsh answered, that he knew no farther than he had already shewn, and desired them not to ask him such hard and unprofitable Questions, to bring his Life in Danger, and suck his Blood. They were much offended at this, and told him they were no Blood-Suckers,

Suckers, and intended only to make him a good Christian.

After this the Earl of *Derby* gave him four Articles to subscribe to : “ *First*, Whether the
“ Mass, now used in the Church of *Eng-*
“ *land*, was according to Christ’s Institution,
“ and with Faith, Reverence, and Devotion to
“ to be heard and seen.

“ *Secondly*, Whether Almighty God, by
“ these Words pronounced by the Priest, did
“ change the Bread and Wine, after the Con-
“ secration, into the Body and Blood of Christ,
“ whether it was received or reserved.

“ *Thirdly*, Whether the Lay-People ought
“ to receive but under the Form of Bread
“ only, and that one kind was sufficient for
“ them ?

“ *Fourthly*, Whether Confession to the
“ Priest, now used in *England*, was godly and
“ necessary ?

Marsh not answering these Questions to their Mind, was sent to *Lancaster* Jail, where he was loaded with Irons, and three several Times made to hold up his Hand at the Bar, before the Judges, with Felons. And a fourth Time in their Chamber, they laid to his Charge that he had said he knew several Gentlemen in that County who were of his Opinion, and charged him on his Allegiance to the Queen, to discover who they were; but he denied that he had ever said any such Thing.

Then they reproved, and threatened him, for preaching to the People out of the Prison, as they called it; because he had used every Morning and Evening to read Prayers and the *Litany* in *English*, and a Portion of the Holy Scriptures, which he did with a loud Voice, so that many People resorted to hear him, under the Prison-Window, which was what gave his Enemies Offence.

Mr. *Marsh* was after some Time removed from *Lancaster* to *Chester*, and sent for by Dr. *Cotes*, then Bishop, to appear before him in his Hall, where no Body was present but they two. The Bishop asked him many Questions about Transubstantiation, the Mass, and receiving in one kind; in none of which Points he could agree with the Bishop, who exhorted him to submit himself to the Universal *Catholic* Church; but when he could not prevail with him to do as he would have him, he sent him to Prison again.

The Bishop caused him a second Time to be brought before him in St. *Mary's* Chapel in the Cathedral Church of *Chester*, at two of the Clock in the Afternoon. The Bishop himself was seated in a Chair for that Purpose, and *Fulk Dutton* Mayor of the City, Dr. *Wall* and other Priests assisting him, placed near him; *George Wenslow* Chancellor, and *John Chetham* Register, sat over-against him.

Then they caused *George Marsh* to take an Oath to answer truly to such Articles as should be

be objected against him. Upon which Oath taken, the Chancellor laid to his Charge, that he had preached and openly published most heretically and blasphemously within the Parishes of *Dean, Eccles, Bolton, Berry*, and many others, within the Bishop's Diocese, in the Months of *January, February*, or some other Time of the Year last past, proceeding directly against the Pope's Authority, and the *Catholic* Chnrch of *Rome*, the blessed Mass, the Sacrament of the Altar, and many other Articles.

Unto all which the said *George Marsh* answered in Sum, that he neither heretically nor blasphemously preached or spoke against any of the said Articles, but simply and truly, as Occasion served, (and as it were thereunto forced in Conscience) maintained the Truth touching the said Articles, as (said he) all ye now present did acknowledge the same in the Time of the late King *Edward VI.*

Then they examined him severally on every Article, and bade him answer directly *Yea*, or *Nay*, without Circumstance, for they were come to examine, and not dispute at present.

He answered very modestly to every Article, according to the Doctrine by public Authority received and taught in the Realm at the Death of King *Edward*: And his Answers were every one noted and written down by the Register, and then the Martyr was returned to his Prison.

About three Weeks after, or thereabouts, *George Marsh* was again brought to the said Chapel in the Cathedral before the Bishop and others. Then the Chancellor made a long Speech concerning the Bishop's Care of his Flock, to preserve it from being infected with Scab or other Disease; and said, that his Lordship had sent for *George Marsh* there present, as a scabbed Sheep, and had weeded him out for corrupting others, and had done what he could in shewing his charitable Disposition towards the said *Marsh* to reduce him from his naughty Heresies; but all that he could do, would not help; so that he was now determined, if the said *Marsh* would not relent and abjure, to pronounce and give Sentence definitive against him. Wherefore he bade the said *George Marsh* to be now advised what he would do, for it stood upon his Life; and if he would not at that present forsake his heretical Opinions, it would be, after the Sentence, given too late, though he should never so gladly desire it.

Then the said Chancellor asked him whether he was not one of the Bishop's Diocese? To which he answered, that he knew not how large his Diocese was, for his Continuance was at *Cambridge*: But then they asked him, whether he had not lately been in the Parish of *Dean* in *Lancashire*, and made his Abode there; to which he answered, Yes.

After this the Chancellor read all the Answers,

swers that he had made in that Place, at his former Examinations, and at every one asked him, Whether he would stick to the same or no? To which he again answered, Yea, yea.

How say ye then to this, said the Chancellor, in your last Examination, amongst many other damnable and schismatical Heresies, you said, that the Church and Doctrine taught and set forth in King *Edward's* Time, was the true Church and the true Doctrine, and that the Church of *Rome* is not the true and Catholic Church?

I said so, indeed, replied *Marsh*, and I believe it to be true. Here also others took Occasion to ask him, (since he denyed the Bishop of *Rome's* Authority in *England*) whether *Linus*, *Anacletus* and *Clement*; who were Bishops of *Rome*, were not good Men, and he answered, Yes, and divers others; but, said he, they claimed no more Authority in *England*, than the Bishop of *Canterbury* doth at *Rome*; and I strive not, said he, with the Place, neither speak I against the Person of a Bishop, but against his Doctrine, which in most Points is repugnant to the Doctrine of Christ.

Thou art an arrogant Fellow, indeed, then said the Bishop, in what Article is the Doctrine of the Church of *Rome*, repugnant to the Doctrine of Christ?

To whom *George Marsh* answered, O! my Lord, I pray you judge not so of me: I stand
now

now upon the Point of my Life and Death; and a Man in my Case hath no Cause to be arrogant, neither am I, God is my Witness. And as concerning the Disagreement of the Doctrine, among many other Things, the Church of *Rome* erreth in the Sacrament; for where Christ in the Institution thereof did as well deliver the Cup, as the Bread, saying, *Drink ye all of this*, and St. *Mark* reporteth, that they did drink of it; in like Manner St. *Paul* delivered it unto the *Corinthians*: And in the same Sort also was it used in the Primitive Church for the Space of many hundred Years. Now, continued he, the Church of *Rome* doth take away one Part of the Sacrament from the Laity; wherefore, if I could be persuaded in my Conscience by God's Word that it was well done, I could gladly yield in this Point.

Then said the Bishop, *Non disputandum est cum Hæretico*, that is, *There is no disputing with an Heretic*. And therefore, when all his Answers were read, he asked him whether he would stand to the same; being as they are, said he, full of Heresies, or else forsake them, and come unto the *Catholic* Church?

To which he made this full Answer, that he held no hereticial Opinion, but utterly abhorred all kind of Heresy, although he was untruly slandered with the contrary. And he desired all the People present to bear Witness, that in all Articles of Religion he held no other

other Opinion than what was by Law most godly established, and publickly taught in *England* at the Death of King *Edward VI.* And in the same pure Religion and Doctrine, he would, by God's Grace, stand, live, and die.

Here the Chancellor spoke to one *Leach*, who stood near *Marsh*, and bade him stand farther from him, for his Presence did him no good. This being done, the Bishop took a Writing out of his Bosom, and began to read the Sentence of Condemnation; but when the Bishop had read almost half of it, the Chancellor called to him, and said, Good my Lord, stay, stay; for if you proceed any farther, it will be too late to recall what is done, and so the Bishop stopt. Then his Popish Priests, and many other of the ignorant People, called upon *Marsh*, with earnest Words, to recant; and among others, one *Pulleyn*, a Shoemaker, said to him, For Shame, Man, remember thyself and recant. They bade him kneel down and pray, and said they would pray for him; so they kneeled down, and he desired them to pray for him, and he would pray for them.

The Bishop then asked him again, Whether he would not have the Queen's Mercy in Time? He answered, that he gladly desired the same, and loved her Grace as faithfully as any of them; but yet he durst not deny his Saviour

Saviour *Christ*, for fear of losing his Mercy, and incurring everlasting Death.

Then the Bishop put on his Spectacles again, and read forward on the Sentence, about five or six Lines, and the Chancellor again, with an Hypocritical Whine, called out to the Bishop, and said, Yet, good my Lord, once more stop, for if that Word be spoken all is past, no relenting will then serve.

The Bishop pulling off his Spectacles, said, I would stop, if that would do. How say'st, wilt then recant? And many of the Priests and People who stood by, bade him do so, and call to God for Grace: And one pulled him by the Sleeve, and bade him recant, and save his Life. To whom he answered, I would as willingly live as you, but I must not deny my Master *Christ*, lest he deny me before his Father in Heaven.

So the Bishop read out his Sentence to the End, and after said to him, Now will I no more pray for thee, than I would for a Dog: And *Marsh* answered notwithstanding, that he would pray for his Lordship. After this, the Bishop delivered him to the Sheriffs of the City. Then his late Keeper bade him Farewel, good *George*, with weeping Eyes, which caused the Officers to carry him to a Prison at the *North-Gate*, where he was very strictly kept, till the Time of his Execution, in a dark Dungeon, and none who could do him any good were allowed to speak with him,

him, or would venture to do it in the Day Time, for fear of being accused themselves; but some of the Citizens, who loved him for the Gospel sake, would some Times, in the Evening at a Hole in the Wall of the said Prison, call to him, and ask him how he did; to whom he answered chearfully, that he was well, and thanked God, that he had vouchsafed of his Mercy, to appoint him to be a Witness of his Truth, and to suffer for the same, wherein he greatly rejoiced, and besought him that he would give him Grace not to faint under the Cross, but that he might patiently bear the same unto his Glory. Once or twice he had Money cast unto him at the same Hole, about ten Pence at one Time, and two Shillings at another, for which he gave God Thanks, and used it for his Necessities.

Upon the 4th of *April* 1555, this godly Martyr was brought out of Prison, with a Book in his Hand, and a Lock on his Leg, and was led to the Place of Execution near *Spittle-Boughton*. When the Deputy Chamberlain of the City of *Chester*, shewed him a Writing with a great Seal to it, and told him it was the Queen's Pardon for him, if he would recant; *Marsh* answered, that he would gladly accept the same, for he loved the Queen, but forasmuch as it tended to pluck him from God, he could not receive it upon that Condition.

After that, he began to speak to the People,

ple, shewing the Cause of his Death, and would have exhorted them to stick to *Christ*; but one of the Sheriffs said, *George Marsh* we must have no sermoning here. To whom he said, Master Sheriff, I cry you Mercy: And so kneeling down, he made his Prayers, and stript himself to his Shirt; and then he was chained to a Post, having a Number of Fagots under him, and a Thing like a Firkin with Pitch and Tarr in it hanging over his Head. And because the Fire was unskilfully made, and the Wind drove it to and fro, he suffered great Extremity in his Death, which he endured very patiently.

When he had been a long Time tormented in the Fire without moving, having his Flesh so broiled and puffed up, that they who stood before him could not see the Chain wherewith he was fastened, and therefore supposed he was dead, he suddenly spread abroad his Arms, saying, *Father of Heaven, have Mercy upon me!* and so yielded his Spirit into the Hands of the Lord.

Upon which many People cryed out he was a Martyr, and died wonderfully patient and godly; which caused the Bishop shortly after to preach a Sermon in the Cathedral Church, wherein he affirmed, that the said *Marsh* was an Heretic, burnt like an Heretic, and was a Firebrand in Hell.

This charitable Bishop soon after died, and, it

it was the common Report, of a filthy Disease he got from an Harlot.

The HISTORY of

Mr. JOHN DENLY.

JOHN DENLY, a Gentleman of *Maidstone* in *Kent*, going into *Essex* to visit some of his Friends, with one Mr. *Newman*, they were accidentally met by *Edmund Tyrrell* Esq; a Justice of the Peace of that County, and a very busy Man at that Time, just as he was coming from the Execution of two other Martyrs, one at *Raleigh* and the other at *Rockford*. He caused them to be apprehended on Suspicion of their being Heretics, and having them searched, the Confession of Mr. *Denly's* Faith was found upon him in Writing, therefore he sent him to the Queen's Commissioners, with a Letter, setting forth the Cause of his Apprehension.

Mr. *Tyrrel* says in his Letter, that as soon as he saw him, he suspected him to be an Heretic; whereupon examining and searching him, he found upon him a certain Written Paper, containing the Articles of his Faith; on Account of which he had fled from his Home. Wherefore he had sent him to the Queen's Commissioners

missioners to be tried, so that his Lewdness might be thoroughly known.

The following is a Copy of the Writing found upon Mr. Denly.

Certain Notes collected and gathered out of the Scriptures by John Denly Gentleman, with a Confession of his Faith, &c.

Christ is in the Sacrament, as he is where two or three are gathered together in his Name.

“ The Difference of Doctrine between the
“ Faithful and the Papists concerning the Sa-
“ crament is, that the Papists say, that *Christ*
“ is corporally under or in the Forms of Bread
“ and Wine; but the Faithful say, that *Christ*
“ is not there, neither corporally nor spiritu-
“ ally; but in them that worthily eat and
“ drink the Bread and Wine, he is spiritually,
“ but not corporally.

“ For figuratively he is in the Bread and
“ Wine, and spiritually he is in them who
“ worthily eat and drink the Bread and
“ Wine; but really, carnally, and corporally
“ he is only in Heaven, from whence he shall
“ come to judge the Quick and the Dead.

*My Belief in the Sacrament of the blef-
sed Body and Blood of my Saviour Jesus
Christ*

“ As

“ As concerning the Sacrament of the
“ Body and Blood of our Saviour Jesus Christ,
“ my Belief is this, that the Bread and Wine
“ is appointed unto a Sacrament, and that
“ after Thanks be given to God the Father,
“ then it doth represent unto me the very
“ Body and Blood of our Saviour Jesus Christ,
“ not that the Bread is the Body, or the Wine
“ the Blood, but that I in Faith do see that
“ blessed Body of our Saviour broken on the
“ Cross, and his precious Blood plenteously
“ shed for the Redemption of my Sins. Also
“ in Faith I hear him call us unto him, say-
“ ing, *Come unto me all ye that labour, and*
“ *are laden, and I will refresh you,* Isai. lv.
“ *Matt. xi. &c.* In Faith I come unto him
“ and am refreshed, so that I believe that all
“ that do come unto the Table of the Lord,
“ in this Faith, Fear, and Love, being sorry
“ for their Offences, intending earnestly to
“ lead a godly Conversation in this Vale of
“ Misery, do receive the Fruit of the Death
“ of Christ, which Fruit is our Salvation.

“ I do understand spiritually, that as the
“ outward Man doth eat the material Bread
“ which comforteth the Body, so doth the
“ inward Man, through Faith, eat the Body
“ of Christ, believing, that as the Bread is
“ broken, so was Christ's Body broken on
“ the Cross for our Sins, which comforteth
“ our Souls unto Life everlasting, and signi-
“ fying thereby, that even as that Bread was

N

“ divided

“ divided among them, so should his Body
 “ and Fruit of his Passion be distributed
 “ unto as many as believed his Words. But
 “ the Bread broken and eaten in the Supper,
 “ monisheth and putteth us in Remembrance
 “ of his Death, and so exciteth us to Thankf-
 “ giving, to laud and praise God for the Be-
 “ nefits of our Redemption.

“ And thus we there have Christ present,
 “ in the inward Eye and Sight of our Faith
 “ we eat his Body and drink his Blood,
 “ that is, we believe surely that his Body was
 “ crucified for our Sins, and his Blood shed
 “ for our Salvation.

“ Christ's Body and Blood is not contained
 “ in the Sacramental Wine, as the Papists
 “ have said, and as some yet do say, as ye
 “ read in these Scriptures following, First
 “ in *St. Matthew* 9. *Luke* 5. *Matthew* 24 and
 “ 26. *Mark* 16. *Luke* 24. *John* 13. *Luke*
 “ 23 in the End. *John* 14, 15, 16, 17.
 “ *Acts* 1, 3, 7, 9, *Roman* 8. *Psalms* 8. *1 Corin.*
 “ 10, 11. *Exod.* 12. *Coloss.* 1. *Ephes.* 1, 4.
 “ *Phil.* 2, 1. *1 Thess.* 1, 4. *Hebr.* 1, 5, 8, 9,
 “ 10, 12. *Pet.* 3. *Psal.* 11, 47, 103, 10.

*Christ's material Body is not in all Places,
 as these Scriptures do testify hereafter.*

“ First read *St. Matthew* the last, *Mark* the
 “ last, *Luke* the last, *John* 11, 20, 21. These
 “ Places of the Scriptures do plainly declare,
 that

“ that his Body, that was born of the Virgin
 “ *Mary*, cannot be in more Places than one,
 “ and that is in Heaven, on the Right Hand
 “ of God, and not in the Sacrament, nor in
 “ all Places, as the Papists have affirmed, and
 “ yet do affirm.

“ Therefore whosoever they be that do wor-
 “ ship the Creatures of Bread and Wine, do
 “ commit Idolatry, and make abominable
 “ Idols of them, and take the Glory from
 “ God, and give it to his Creatures, which is
 “ contrary to the Mind of God, as these
 “ Scriptures hereafter do testify. First *Exod.*
 “ 20, 22, 23, 24. *Lev.* 19. *Deut.* 4, 6, 32.
 “ *Psal.* 86. *Esa.* 45. *Mal.* 2. *Luke* 4. *Acts*
 “ 14. *Revel.* 14. *Psal* 98. *1 Corin.* 8. *Ephes.*
 “ 4. *1 Tim.* 2, 1. *John* 5. *Revel.* 19, 22.”

JOHN DENLY.

Now to return to the Commissioners: They received their Prisoner, with two others, and when they found they could prevail nothing upon him by their own Persuasions, they sent him to Bishop *Bonner* to be handled after his fatherly and charitable Discretion: And how gentle that was, the History of others, as well as of this godly Martyr, do sufficiently declare.

Upon the first of *July* he was brought into the Bishop's Consistory in *St. Paul's*, where he proceeded against him after his usual Man-

ner, viz. He read his Confessions, and Answers to the Articles objected against him ; sometimes encouraging him with Promises, and sometimes threatening him with Fire and Faggot ; and when these would not move him from the Constancy in his Faith, he proceeded to Condemnation.

After which he was delivered to the Sheriffs of *Middlesex*, who kept him in safe Custody till he was commanded by Writ to send him to the Place of Execution. Accordingly Mr. *Denly* was carried to *Uxbridge* on *August* 8, 1555, where every thing was prepared for his Burning.

At the Time of the Flames being about him he sung Psalms, till Dr. *Story* ordered a Faggot to be thrown in his Face ; upon which he desisted for a while, to the Rejoicing of that good Man, who protested, that he had marr'd a good old Song by it : But the other soon recovered himself and sung again, though hurt, and so singing expired.



The HISTORY of

Mr. JOHN NEWMAN.

MR. NEWMAN was a Pewterer in London, who accompanying Mr. Denly last mentioned into *Essex*, was apprehended with him, and at the same Time examined by the Commissioners. He spoke with the same Spirit as Mr. Denly had done, and with uncommon Wisdom and Strength, making a Defence not only for himself, but for all Protestants; and shewing, that he had not embraced his Religion rashly, and without Examination into the Truth of it. The following was the Tenor of his Plea:

“ That during the Reign of King *Edward*,
 “ he was daily instructed by continual Ser-
 “ mons, made by such Preachers, whose
 “ Faith, Wisdom, Learning, and virtuous
 “ Living, were commended by all Men;
 “ These Preachers, said he, taught us diligent-
 “ ly a long Time, persuading us by the Al-
 “ legations of God’s Word, that there was
 “ no Transubstantiation, nor Corporal Pre-
 “ sence in the Sacrament. Their Doctrine
 “ was not believed by us on a sudden, but
 “ by their continual Preaching, as also by con-
 “ tinual Prayer, which we offered unto God,
 N 3 “ that

“ that we might not be deceived; but if their
“ Doctrine was true, that God would incline
“ our Hearts to receive it; or if it was not
“ true, that God, through his preventing
“ Grace, would preserve and fortify us against
“ the Errors of it; we were convinced, thro’
“ mature Deliberation, with the Concurrence
“ and joint Belief of our Friends, that their
“ Labour was supported by the Word of
“ God, and that their Doctrine bore a strict
“ Agreement with it; so that we embraced
“ and received it, as a very infallible Truth,
“ for the Space of seven Years. Wherefore,
“ until such Times as our Consciences are
“ otherwise taught and instructed by God’s
“ Word, we cannot, with Safety of our
“ Consciences, renounce it, or pay Obedience
“ to the Laws of that Church, which the
“ Realm is at present subject to. And we
“ trust in God, that the Queen’s merciful
“ Highness, neither yet her most honourable
“ Council, will in a Matter of Faith use
“ Compulsion or Violence: Because Faith
“ is the Gift of God, and cometh not of
“ Man, neither of Man’s Laws, neither when
“ Men require it, but at such Times as God
“ giveth it.”

Such was the Seriousness and Wisdom of his Apology: But, alas! it availed nothing. As the Process against him was carried on by Popish Persecutors, the Solidity of his Reasoning and Piety, did but increase their Rage,
They

They were not to be pacified but by putting him to a cruel Death, and so he was led to the Stake at *Saffron-Walden* in *Essex*, on the last Day of *August* 1555, where he suffered the Torment of the Flames with immoveable Constancy.

The HISTORY of
Bishop RIDLEY,
AND
Bishop LATIMER.

DR. NICHOLAS RIDLEY was born in *Northumberland*, and brought up at *Newcastle upon Tyne*. He was descended of a good Family in that County, and was a comely, well proportioned, and graceful Person, eloquent and close in his Speech and Writings, with an extraordinary Memory.

He study'd in the University of *Cambridge*, where he soon attained to the chief Honours, being chose Master of *Pembroke-Hall*, and taking his Degree of Doctor of Divinity. After this he travelled into *France*, and on his Return was made Chaplain to King *Henry VIII.* and then designed by him for the Bishoprick of *Rocheſter*, though he was not consecrated till *September* 1547, which was under the Reign of *Edward VI.* by whom

he was translated to the See of *London*, *April*
1, 1550.

When he was advanced to these eminent Stations, it soon appeared that he had a penetrating Wit, was a wise Counsellor, and of a gentle and merciful Disposition, which, among sundry Instances, appears in the Tenderness and Indulgence, which he shewed to Mrs. *Bonner*, Mother of the fiery Bishop and fierce Persecutor of that Name; always calling her Mother, never failing to send for her to Dinner and Supper, having provided a Lodging for her at *Fulham*, and placing her at the Head of his Table, let who would dine or sup with him, even the greatest Lords of the Council: Which great Humanity was afterwards but ill repayed by the cruel *Bonner*, who not only deprived Mr. *Shipside*, the beloved Brother-in-law of Bishop *Ridley*, of his Place, but likewise attempted to take away his Life.

Our Bishop and Holy Martyr was first brought over to the right Knowledge of the Gospel by reading *Bertram's* Book on the Sacrament, and confirmed therein by Conference with *Cranmer* and *Peter Martyr*, and so became a great Promoter of the Reformation in the Church. He was so diligent in the Discharge of his Office, that every *Sunday* and *Holy Day* he preached in some Place or other, except he was hindered by weighty Affairs; to whose Divine Discourses
the

People flocked like Bees to the sweet Flowers of the Valley. He did not only preach, but shew'd and confirmed his Doctrine by his holy Life; of which, as well as of his great Success in preaching, he had laid the surest Foundation in his Youth, having, when a Student in *Pembroke-Hall*, learnt without Book almost all *St. Paul's* Epistles, and all the other Canonical Epistles also, the Advantage of which he carryed with him all the rest of his Life; not doubting, as he saith himself, but the sweet Savour of it would follow him to Heaven.

Hugh Latimer was born in *Leicestershire*, and sent to the University of *Cambridge*, at the Age of Fourteen; where passing through the usual Exercises, he applyed himself to the School Divinity: He became at first so intoxicated with Popish Superstition, that he had a Fancy he could not be damned, if he was once a professed Friar; and the Excess of his Zeal for that Religion, is likewise particularly expressed in the Oration which he made, when he proceeded Batchelor of Divinity against *Philip Melancthon*: Though in the Course of Time, such was the Goodness and merciful Purpose of God, he proved not only a true Christian Man, but a burning and shining Light in the Cause of the Gospel; through whose Diligence, Learning, and Courage, many were converted to the Truth.

This unexpected Change was wrought in him

him by a pious and charitable Stratagem of Mr. *Bilney*, who observing his Disposition, and conceiving a Brotherly Compassion towards him, considered within himself which might be the properest Means to inform and enlighten his Understanding. The Method he used was this: He went to him, and desired him to take his Confession, which *Latimer* readily complied with, and he so effectually wrought upon his Heart, through the Assistance of the Spirit of God, that from that Time forward Mr. *Latimer* set himself to search for Truth, and the Knowledge of the Will of God, in the Scriptures only; becoming a zealous Professor of the Gospel. One of the Means through which Mr. *Bilney* engaged him to embrace the Truth, Mr. *Latimer* sets forth in a Conference he held with Dr. *Ridley*, "Sir, says he, to Bishop *Ridley*,
" I begin now to smell what you mean, by
" dealing in this Manner with me; you use
" me, as *Bilney* did once, when he converted
" me; pretending as though he would be
" taught of me, he sought Ways and Means to
" teach me, and so do you."

From henceforward he was engaged in perpetual Conflicts in Defence of the Truth; and when his Adversaries pleaded against him, that by separating from the Church of *Rome*, he made a Breach in the Evangelical Unity, he returned this Answer: The Name of Peace is beautiful, and the Opinion of Unity is fair;
yet

yet there is no doubt, but that the only Peace of the Church is founded in *Christ*, and the only Unity in Truth; *Let our Unity be in Verity, and not in Popery.*

Notwithstanding he was often accused in the Reign of *Henry VIII.* he was often preserved through the Power and Favour of his Prince, and in the Year 1534, on the Deprivation of *Jerome Gbinucii*, was promoted to the Bishoprick of *Worcester*; in which Station, though he could not in all Things acquit himself according to his Desire, yet he so moderated the superstitious Practices then in use, that they could not possibly have been continued with less Hurt or Detriment to Religion. The following Story shews the Courage he had in correcting Vice.

It was a Custom in the Reign of King *Edward*, that upon *New-Years-Day*, every Bishop attended upon the King with a Gift: Some made a Present of Gold, some of Silver, some of one Thing, some of another; but Bishop *Latimer* brought with him a *New Testament*, inclosed in a Napkin, having this Text wrought upon it, as a Posy or Motto, *Fornicatores et Adulteros judicabit Dominus.*

As he zealously sought the Salvation of Men, and the Amendment of their Lives, he met with many Conflicts in pursuing his Duty in that Branch of it, as well as in his Opposition to Popish Idolatry. To which he was so much the more exposed, as there was not any Degree or Station of Grandeur exempt from his

his Reproofs; which were not unsuitable, or improper in the Ambassador of him, who is no Respector of Persons.

This once occasioned an Attempt to ruin his Credit with the King, before whom he was accused, as if he had uttered seditious Words, or raised some evil Report, in a Sermon preached by him at Court. At which he was not dismayed, but justified himself upon the Matter he was impeached of, saying, That he had preached in Discharge of his Conscience, and according to the Circumstances of his Audience, and insisting on a Right so to do; speaking of his Station, as a Preacher of the Court, as a Thing he had not sought for, expressing his Willingness to resign it; acknowledging that there were others more deserving of it; and offering to carry their Books, when the King should promote them to his Service.

When he had done speaking, the King not appearing to mind what had been said by one Side or the other, turned the Discourse, and this put an End to the Accusation; though his Friends expected a quite contrary Event, and came to enquire about it with Tears in their Eyes.

Upon publishing the six bloody Articles, in the Year 1539, which confirmed so many of the horrible Doctrines of Popery, his Conscience not allowing him to conform to them, he resigned his Bishoprick of his own accord,
and

and throwing off his Rochet skipped for Joy.

He was at length committed to the *Tower*; where he continued a Prisoner for the Remainder of King *Henry's* Reign; but when that Prince died, which happened on the 28th of *January* 1547; and the Gospel reviving on the Accession of King *Edward*, Mr. *Latimer* was forthwith released from his long Confinement. At which Time the House of Commons addressed the Protector to restore him to his Bishoprick; but he refused that Favour, and chose a private Life, where he might have most Time to preach the Word of God; which Exercise he constantly performed, to the great Increase and Edification of the Faithful, rising generally, Winter and Summer, about Two of the Clock in the Morning to prepare his Discourses; tho' he was then above 70 Years of Age.

King *Edward VI.* dying on the 16th of *July* 1553, a Pursuivant was soon after sent to call Dr. *Latimer* to Court, to give an Account of his Doctrine; which Summons he readily obeyed, and being forthwith imprisoned, he sustained many Insults with wonderful Patience and Constancy, which he particularly shewed when the Lieutenant of the *Tower* refused to allow him Firing, tho' in a frosty Winter, and he was almost starved with Cold; for he was committed Prisoner in the Month of *September* 1553. Upon this
cruel

cruel Usage of the Lieutenant, he sent him this doubtful Message in a pleasant Way, That if he did not take better Care of him, perhaps he might deceive him: He abounded in such Kind of Sayings, and it did not proceed from Levity of Mind, but from a quiet and settled Reason.

In the Year following (1554) he with Bishop *Ridley* and Archbishop *Cranmer*, was sent down to *Oxford* to dispute with some select Doctors of both Universities, in order to confute them of their Errors, and clear up the Truth, in the Face of that University. They were put under Confinement in several Places, and in a few Days brought to the Schools, to dispute upon these two Questions, *viz.* Whether, after the Words of Consecration and pronounced by the Priest, the natural Body of Christ is really in the Sacrament? 2. Whether, after the said Words of Consecration, there is in the Eucharist any other Substance than that of the Flesh and Blood of Christ remaining? In the Disputation the Prisoners maintained, That the true and natural Body of Christ, after the Consecration by the Priest, is not really present in the Sacrament of the Altar, but that the Substance of the Bread and Wine doth still remain; and that the Sacrifice of the Mass is no propitiatory Sacrifice for the Quick and the Dead.

But because what is asserted in Disputation
may

may not be justly charged upon learned Men as their own Opinions, or heretical, therefore, in order to their Condemnation, certain Persons were commissioned by Cardinal Pole, the Pope's *Legate a Latere*, to examine them, as being accused to have often asserted them, and to take their Answers.

Ridley was first examined, who having renounced all Obedience to the Cardinal, as acting by the Pope's Power, answered thus to the said Questions: In the Sacrament of the Altar is the natural Body and Blood of Christ, *vere est realiter*, i. e. *indeed and really*, if we understand the Words spiritually by Grace and Efficacy; for so every worthy Receiver receiveth the very Body of *Christ*; but if by *really and indeed* be meant, that a lively and moveable Body is included under the Forms of Bread and Wine, then in that Sense Christ's Body is not really and indeed in the Sacrament. That in the Sacrament there is a certain Change in this, that the Bread, which before was common, is, by Consecration, made a lively Representation of Christ's Body, and not only a Figure, but effectually representeth *Christ's* Body. This is no small Representation, but such a Change as no mortal Man can make, but the Omnipotence of Christ's Word only; but notwithstanding this Mutation, all the Doctors confess, that the true Nature and Substance of the Bread and Wine remaineth, with which the Body is in like Manner

Manner nourished, as the Soul is by Grace and Spirit with the Body of Christ.

These Answers being given to the two first Questions, his Answer to the third was demanded, which he thus gave: *Christ*, as *St. Paul* writteth, made one perfect Sacrifice for the Sins of the whole World, nor can this Sacrifice be repealed. The Sacrament is a Sacrifice of Praise and Thanksgiving acceptable to God; but to say that our Sins are by it taken away, (which is done by Christ's Passion alone) is a great Derogation to *Christ's* Merits, and in Effect declares that Christ died in vain.

After this Examination, *Dr. Ridley* was committed to the Keeping of the Mayor, and being called the next Day before the Commissioners at *St. Mary's*, the Bishop of *Lincoln* asked him, whether he still persevered in his former Answer, or was contented to revoke his former Assertions, and in all Points submit to the Determination of the Universal Church, to which he said he exhorted him, because he saw him in the Way of Perdition.

Dr. Latimer being brought into Court, the Bishop of *Lincoln* exhorted him in many Words to return to the Unity of the Church which he was fallen from. And then the same Articles, which before were administered to *Dr. Ridley*, were read to *Mr. Latimer*, and he was demanded to give a plain Answer upon each of them.

Latimer,

Latimer, now above Fourſcore Years of Age, reſuſed to anſwer their Arguments; he ſaid his Memory failed him, but that he knew his Faith depended upon the Word of God. Then he was diſmiſſed, and ordered to appear next Morning in St. *Mary's* Church.

The next Day, being the 1ſt of *October*, the Commiſſioners met in St. *Mary's* Church, and then Dr. *Ridley* was brought before them. The Biſhop of *Lincoln* ſtood up, and began to repeat the Proceedings againſt him the Day before, and that they had noted his Anſwers to the Articles exhibited to him; however, he had Liberty to make what Alterations in them he thought fit, and to bring his Anſwer in Writing. Then, after ſome Diſcourſe between them, Dr. *Ridley* pulled out a Sheet of Paper, and began to read what he had written, but the Biſhop of *Lincoln* commanded the Beadle to take the Writing from him. Dr. *Ridley* ſaid, it was nothing but his Anſwer, and deſired leave to read it, but it was not ſuffered; ſo he delivered the Paper, and the Biſhop of *Lincoln* and others looked over it privately, but would not permit it to be openly read in Court: But his Articles were again read to him, and his Anſwers were again required to each, but he reſuſed them, and referred himſelf to his written Paper, and ſo the Notary put it down.

The Biſhop of *Glouceſter*, another of the Commiſſioners, then made a long Oration,

O

per-

persuading Dr. *Ridley* not to be self-conceited, but to recant, and forsake his Opinions, and to return to the Unity of the Church. Dr. *Ridley* answered, that he had no Opinion of his own Parts, but was fully persuaded, that the Religion which he defended, was grounded upon God's Word; and therefore without great Offence to God, and great Peril and Damage to his own Soul, he could not forsake his Master and Lord God. He desired Leave to shew his Reasons, why with a safe Conscience he could not admit of the Authority of the Pope, but that was denied him.

Then the Bishop of *Lincoln* said he was sorry for his Stubborness, and that he would not recant his Errors. And said he must proceed to the other Part of their Commission, and began to read the Sentence of Condemnation against him; and that being ended, he was carried back to Prison.

Dr. *Latimer* was then brought into Court in St. *Mary's* Church; and the Bishop of *Lincoln* told him, That tho' they had yesterday examined him, yet they had given him Time to consider, and see if he would recant his Errors, and return to the Catholic Church. *Latimer* answered, That the *Roman* Church was one Thing, and the *Catholic* Church another.

Then the Articles were again read to him, and he required to make Answer to them;
but,

but he would say nothing but as he had before, and so the Notary entered it accordingly: Then the Bishop of *Lincoln* exhorted him to recant and revoke his Errors, as he did Dr. *Ridley*; but Mr. *Latimer* answered, That he neither could nor would deny his Master Christ and his Truth.

Then the Bishop bade him hearken to him, when Mr. *Latimer* expecting new Matter, gave Ear; but the Bishop read the Sentence of Condemnation against him, and so broke up the Session, giving the Mayor Charge of *Latimer* as his Prisoner.

On the 15th of *October* 1555, Dr. *Brooks*, Bishop of *Gloucester*; and Dr. *Marshal*, Vice-Chancellor of the University, degraded Dr. *Ridley* in his Prison; and next Day, the 16th, the Officers brought both the Prisoners to the Place of Execution, which was the Town-Ditch behind *Baliol-College*, near where the Theatre now stands. They shew the Stone at this Day, which marks the Place of their Martyrdom, with that of Archbishop *Cranmer*, who suffered the Spring following, of whom we shall speak hereafter.

Dr. *Ridley* came in a black Gown furr'd, and a Velvet Tippet, such as he used to wear when he was Bishop; and Dr. *Latimer* was clad in an old Frieze Coat, with Skirts down to his Feet. When they were at the Stake, they embraced and kissed each other; and Dr. *Ridley* said, Be of good Comfort, Brother,

for God will either assuage the Fury of the Flame, or strengthen us to endure it.

Then they knelled down on each Side of the Stake, and made their private Prayers to God, with great Earnestness. One Dr. *Smith*, who recanted the Errors of Popery in King *Edward's* Reign, preached a short Sermon, taxing them with Heresy, and being out of the Church of Christ. When the Sermon was ended, Dr. *Ridley* asked Dr. *Latimer* if he would answer it, but *Latimer* desiring him to do it first, he kneeled to the Commissioners, asking their Leave to speak two or three Words, which being denied, he rose up and said with a loud Voice, Well then we commit our Cause unto Almighty God, who will indifferently judge us all.

Then they were bid to prepare for the Fire, which *Ridley* did by pulling off his Cloaths to his Shirt, and giving them away. So they were both chained to the Stake, and then they brought a lighted Faggot, and laid it at Dr. *Ridley's* Feet: Upon which *Latimer* said to him, Be of good Comfort, and play the Man; we shall this Day, through God's Grace, light such a Candle in *England*, as I trust will never be put out.

When the Fire flamed towards Dr. *Ridley*, he cried with a loud Voice, *Into thy Hands, O Lord, I commend my Spirit; Lord receive my Spirit; Lord receive my Spirit;* often repeating the same Words.

Dr.

Dr. *Latimer*, likewise, prayed with equal Vehemence, *O Father of Heaven receive my Soul*; then bathing his Hands in the Flame, and as it were embracing it, he soon gave up the Ghost. And it was not long before the other also fell down at his Feet, (though he first suffered extreme Torment;) so that their sacred Ashes mixed together, and still seemed to preserve their former Union: *They were lovely and pleasant in their Lives, and in their Deaths they were not divided.*

The HISTORY of

ROBERT SMITH.

MR. ROBERT SMITH was a Man active in Business, and served Sir *Thomas Smith* the Provost of *Eton College*, who gave him a Clerkship of 10*l* per Annum. He delighted much in Painting, which he practised more for Diversion than Gain. In Religion he was fervent, when he came to understand the Truth, in which he was confirmed by the Preaching and Reading of Mr. *Turner* and others, at *Windsor*.

But upon Queen *Mary's* coming to the Crown, he was deprived of his Clerkship by the Visitors, and not long after sent up a Prisoner to *Bonner* Bishop of *London*, and com-

mitted by him to *Newgate*. He was several Times brought before the Bishop, at his Palace in *London*, and there examined by him and others.

At his first coming, the Bishop asked him, How long it was since he was confessed to a Priest? To which he answered, Never since I came to Years of Discretion; for I never saw it needful, nor commanded by God, to come and shew my Faults to any of that sinful Number whom ye call Priests.

Mr. *Smith*, not only in this, but in all his Answers at his Examination, shewed an undaunted Fortitude, by which he often provoked the furious Bishop *Bonner* to swear; which *Smith* rebuked him for, putting him in Mind of the sober and meek Demeanor, which the Apostle St. *Paul* requires in a Christian Bishop.

When the Sentence was read against him, which begins *In Dei Nomine*, he said to the Bishop, that he began in a wrong Name; asking him, in what Part of the Scripture he learnt the Form of condemning a Man to Death, for believing according to his Conscience. But the Bishop read on to the End, and then said, *Away with him*.

Then said *Smith* to my Lord Mayor, Is it not enough for you, my Lord Mayor, and ye who are the Sheriffs, that ye have left the strait Way of the Lord, but that ye must condemn *Christ* causelessly?

But

But the Sheriffs and Bishop cried, Away with him: Well, good Friends, said Mr. *Smith*, ye have seen and heard the great Wrong that I have received this Day; and ye are all Witneses, that I have desired the Probation of our Case by God's Book, and it hath not been granted me; but I am condemned, and my Cause not heard. Nevertheless, my Lord Mayor, forasmuch as you have exercised God's Sword causelessly, and will not hear the Right of the Poor, I commit my Cause to Almighty God, that will judge all Men according to Right, before whom both I and you shall stand without Respect of Authority: And there will I stand in the Right, and have true Judgment to your great Confusion, except you repent; which the Lord grant you may, if it be his Will.

And then Mr. *Smith*, with others who were condemned, were carried back to *Newgate*. Where by the Example of his Courage, he confirmed and strengthened his Brethren who were in Prison with him; who being lodged in an outward House belonging to the Prison of *Newgate*, had many godly Discourses with one another, with Prayer, and public Reading of the Scriptures. And he was not only solicitious for those his Fellow-Prisoners, who were in Bonds for the Cause of the Gospel; but his Diligence likewise extended to the Malefactors, who were at the same Time Prisoners with him; for he ceased not to dissuade

them from their Iniquity, and wicked Course of Life ; and he enlightened and converted many of them to the Truth.

He suffered at *Uxbridge*, at the same Time with Mr. *Denly* ; speaking many Things to the Edification of the People, and willing them to think well of his Cause, and not to doubt but that his Body should rise again to Life.

Some Time before his Death, he wrote a remarkable Letter, consisting of many solid and divine Precepts, of which the Reader may find a Specimen in the following Sentences.

“ Be always an Enemy to the Devil, and
“ the World, but especially to your Flesh.

“ The Heart hath its Ears, as well as the
“ Head : And in hearing of good Things
“ join them together.

“ Hate the Sins that are past, but especially
“ those to come.

“ Be ready at all Times to look to your
“ Brother’s Eye, but take Care to examine
“ your own ; for he that warneth another
“ of what he himself is faulty, giveth his
“ Neighbour the Wine which is clear, and
“ keepeth the Dregs for himself.

“ Above all other Prisoners, take Care to
“ visit your own Soul, for it is inclosed in a
“ perilous Prison.”



The HISTORY of
JOHN PHILPOT.

MR. **JOHN PHILPOT** was the Son of Sir *Peter Philpot* of *Hamshire*, and was brought up in *New-College* in *Oxford*, where he studied for six or seven Years, applying himself to the Civil Law, as also to the Knowledge of Languages, and particularly of the *Hebrew*.

Having finished his Studies in the University, he went to travel in *Italy*, and other Countries, from whence returning to *England*, he was made Archdeacon of *Winchester*, under Dr. *Poinett*, who had succeeded Bishop *Gardiner*, it being in King *Edward's* Reign.

When Queen *Mary* came to the Crown, being resolved to extirpate the Protestant Religion, she assembled a Convocation of Prelates and learned Men, to dispute upon the Controverted Articles of Religion, which then divided the People, where, as it was pretended, each Side might have Liberty to speak their Minds freely, and defend their Opinions, in Order to the settling Truth, and composing Differences; proposing when this Shew was ended, to proceed with a better Colour in her bloody Purposes.

Mr.

Mr. *Philpot* was present, as his Rank and Station in the Church required; and here he disputed with a Zeal and Courage suitable to the Cause he was engaged in; exposing the Idolatry of *Rome*, and defending the Truth and Simplicity of the Christian Doctrine, in Opposition to the Incroachments and Innovations of Popery.

Notwithstanding the Liberty of Speech, which is claimed as the Privilege of Convocation, Mr. *Philpot* was soon called upon to answer for what he had said there, first before his Ordinary, Dr. *Gardiner* Bishop of *Winchester*, then Lord High Chancellor, by whom he was sent to Bishop *Bonner*, and other Commissioners at *London*, after he had been kept Prisoner a Year and a half in the *King's-Bench*.

He was twice before the Commissioners, who questioned him about the Mass, and asked him if he would recant what he had said and maintained in the Convocation-House; but he refused to answer them, till they would shew their Commission; and objected against the Jurisdiction of the Court, alledging, That being of the Diocese of *Winchester*, he ought not to answer to any other Ordinary; that if he had committed any Crime, he had already been punished for it, by having been imprisoned by his Ordinary; and that the Laws did not admit, that a Man should be twice called to Account for the same Offence: He
likewise

likewise pleaded, That he had not disputed upon Questions which were raised by himself, but upon such Topics only, as the Prosecutor had proposed for the Discussion of the Assembly, with License to the Members to speak their Minds, and maintain their Sentiments according to their Consciences, and the best of their Learning and Knowledge. But he said, that he did not alledge the Incompetency of the Judicature, because he was unwilling to answer, or give an Account of his Faith, but because he saw no just Reason why he should expose himself to Danger, when in any Case the Law did not require it at his Hands; that he would say to the Bishop, as *St. Ambrose* had once pleaded before *Valentinian* the Emperor, *Tolle Legem, et fiat certamen*; Lay aside the Law, or suspend your usurped Power, and then require my Reasons.

Therefore though he excepted against the Jurisdiction of the Court, he did not decline to dispute with them upon any Point they proposed to him. So that when *Dr. Cole* told him, That *St. Peter* had been Bishop of *Rome* for 25 Years, I know not, says he, what you may have read upon this Matter, but if we compare your Assertion with the Epistle which *St. Paul* wrote to the *Galatians*, it will manifestly appear, that it cannot be true that *St. Peter* could have lived at *Rome* near that Time; for he dyed about 35 Years after

after he was called to be an Apostle ; and St. *Paul* maketh mention of his abiding at *Jerusalem* after our Saviour's Passion more than 18 Years.

Dr. *Story*, one of the Commissioners, looking at him, told him he was well fed : He said, That it was no wonder, since he had been stall'd up in Prison for a Year and a half. Which Answer he made to upbraid them for their Cruelty, who had so long confined him in Prison, without a just Cause ; wherein he had contracted the Dropsy, which had all over swollen his Body.

As he disputed with great Fervor, to shew that the Papists had not so much Reason to call their Church Universal from the Extent of it ; he was reprov'd by the Bishop of *Worcester*, as if he behaved himself with Boldness and Arrogance. To which he said, I pray your Lordship to bear my hasty Speech ; I am naturally, though corruptly inclined to it ; yet for all that, my Meaning is to speak to your Lordship with Submission and Respect.

When he had so perplexed them, that they knew not what to say to him, Dr. *Story* asked him, If he did not propose to sit in Judgment with *Christ* in the last Day, for being a stinking *Martyr*. To which the Martyr made an Answer, by which it appeared, that he did not disavow the Privilege of

of his high Calling, yet he spoke upon it with Humility.

When they came to discourse on the Sacrament of the Lord's Supper, Mr. *Philpot* foreseeing that their idolatrous Notions concerning that Institution might draw some warm Words from him, which might seem to derogate from that Holy Ordinance, began his Discourse in this Manner: "I protest to your Honours, that I think as reverently of the Sacrament, as a Christian Man ought to do; and that I acknowledge the Sacrament of the Body and Blood of *Christ*, ministered after *Christ's* Institution, to be one of the greatest Treasures and Comforts he has left us."

When he was put in the Stocks, he praised God, that he was thought worthy to endure any Thing for the Name of *Christ*: Better it is, said he, to sit in the Stocks, than to suffer the Gorings of a troubled Mind; and he always through the whole Course of his Life, looked upon it as his most important Care, to keep his Conscience void of Offence, towards God and towards Man: Though his bloody Judge, finding himself worsted in the Argument, slanderously charged him with the Murder of his Father, and his having been accursed by his Mother on her Death-bed.

This monstrous Invention he may well be supposed to deny; but there was another Occasion on which he acknowledged himself

to be accursed, and that was when the Bishop sent for him to bear Mass: He said, that being accursed and under Excommunication, he could not be present at the Mass. Upon which it was said by his bloody Judge, That the Varlet *Latimer* (for so he called that blessed Saint) had played such a Trick at *Cambridge*; for hearing that the Vice-Chancellor was coming to his Chamber to excommunicate him for his Heresies, he sent to tell him, that he was sick of the Plague, and so deluded the Vice-Chancellor. Which Story was probably coined in the same Mint with that which was mentioned of Mr. *Philpot*.

On the 16th of *December* 1555, the Bishop of *London* brought him into his Consistory Court, after he had been kept Prisoner in his Coal-House, in *Pater-Noster-Row*, and lying on a Bed of Straw. The Lord Mayor and Sheriffs of *London* were present in the Court with divers others, and there Mr. *Philpot* was charged by the Bishop with these three Articles, viz.

“ I. That the said *John Philpot* was fallen
 “ from the Unity of *Christ's* Catholic Church,
 “ and that he had been thereupon invited
 “ and required by the Bishop of *London*, and
 “ also by many and divers other Catholic
 “ Bishops, and other Learned Men, to re-
 “ turn and come home again unto the same:
 “ And also that he had been offered by the
 “ said Bishop, that if he would so return, and
 “ confess

“ confess his Heresies, he should be mercifully received, and have as much Favour as he the said Bishop could shew him.

“ II. That he had blasphemously spoken against the Sacrament of the Mass, calling it Idolatry and Abomination.

“ III. That he had spoken and holden against the Sacrifice of the Altar, denying the real Presence of *Christ's* Body and Blood to be in the same.

Then, the Bishop of *London* recited the following Exhortation.

“ Master *Philpot*, this is to be told you, that if you, not being yet reconciled to the Unity of the *Catholic* Church, from whence you did fall in the Time of the late Schism here in this Realm of *England*, against the See Apostolic of *Rome*, will now heartily and obediently be reconciled to the Unity of the same *Catholic* Church, professing and promising to observe and keep, to the best of your Power, the Faith and Christian Religion, observed and kept of all Christian People in the same: And moreover, if you, who heretofore (especially in the Year of our Lord 1553, 1554, 1555,) or in one of those Years, have offended and trespassed grievously against the Sacrifice of the Mass, calling it Idolatry and Abominable; and likewise have offended and trespassed against the Sacrament of the

“ Altar,

“ Altar, denying the real Presence of Christ’s
 “ Body and Blood to be there in the said
 “ Sacrament of the Altar ; affirming also
 “ withal, material Bread and material Wine
 “ to be only in the said Sacrament of the Al-
 “ tar, and not the Substance of the Body and
 “ Blood of *Christ* : If you, I say, will be re-
 “ conciled as aforesaid, and will forsake your
 “ Heresies and Errors before-mentioned,
 “ being Heretical and Damnable ; and will
 “ allow also the Sacrament of the Mass, you
 “ shall be mercifully received and charitably
 “ used, with as much Favour as may be : If
 “ not, you shall be reputed, taken, and judged
 “ for an Heretic, as you are indeed. Now
 “ do you chuse what you will do ; you are
 “ counselled therein friendly and favourably.”

The Bishop having ended his Exhortation,
 Mr. *Philpot* turned himself to the Lord Mayor,
 and said :

To you my Lord Mayor bearing the
 Sword, I address myself, and am glad that it
 is my Chance now to stand before that Au-
 thority that hath formerly defended the Gospel,
 and the Truth of God’s Word ; but I am
 sorry to see that the Authority which repre-
 senteth the King and Queen’s Persons, should
 now be changed, and be at the Command-
 ment of Antichrist. And ye (speaking to the
 Bishop,) pretend to be the Followers of the
 Apostles of Christ, and yet ye be very Anti-
 christs, Deceivers of the People. And I am
 glad

glad that God hath given me Power to stand here this Day, and to declare and defend my Faith, which is founded on Christ.

Therefore, as touching your first Objection, I say that I am of the *Catholic* Church, from which I was never out; and that your Church (which ye pretend is the *Catholic* Church) is the Church of *Rome*, and so the *Babylonical*, and not the *Catholic* Church; and I of that Church, am I not.

And touching your second Objection, which is, that I should speak against the Sacrifice of the Mass; I do say that I have not spoken against the true Sacrifice, but I have spoken against your private Masses that you use in Corners, which is Blasphemy to the true Sacrifice; for your Sacrifice daily reiterated is Blasphemy against Christ's Death, and it is a Lie of your own Inventions. And that abominable Sacrifice which ye set upon the Altar, and use in your private Masses instead of the lively Sacrifice, is Idolatry; and ye shall never prove it by God's Word; therefore ye have deceived the People with that your Sacrifice of the Mass, of which ye make a Masking.

Thirdly, Where you lay to my Charge that I deny the Body and Blood of Christ to be in the Sacrament of the Altar, I cannot tell what Altar ye mean, whether it be the Altar of the Cross, or the Altar of Stone; and if ye call it the Sacrament of the Altar in respect

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of the Altar of Stone, then I defy your *Christ*, for it is a rotten *Christ*.

And as touching your Transubstantiation, I utterly deny it, for it was brought up first by a Pope.

Now as concerning your Offer made by the Synod, which is gathered together in Antichrist's Name, prove me that to be of the *Catholic Church* (which ye can never do) and I will follow you, and do as you would have me.

But ye are Idolaters, and daily do commit Idolatry: Ye be also Traytors, for in your Pulpits ye rail against good Kings, as King *Henry* the Eighth, and King *Edward* the Son, who stood against the usurped Power of the Bishop of *Rome*, against whom also I have taken an Oath; which if you can shew me, by God's Law, that I have taken unjustly, I will then yield unto you. But I pray God to turn the King and Queen's Hearts from your Synagogue and Church, for you do abuse that good Queen.

Then after some Discourse he had with the Bishop of *Litchfield* and *Coventry*, and some Talk the Bishop of *London* had concerning him with the Lord Mayor, the Bishop of *London* read the definitive Sentence against Mr. *Philpot*, and delivered him to the Sheriffs, who brought him through the Bishop's House into *Pater-Noster-Row*, and there his Seryant met him, and the Officers thrust him away,

but

but at last they permitted him to go with his Master to *Newgate*. And Mr. *Alexander* the Keeper came to Mr. *Philpot*, Ah! said he, *Hast thou not done well to bring thyself hither?* Well, said Mr. *Philpot*, I must be content, for it is God's Appointment. Pray let me have your Favour, for I have been your old Acquaintance. Well, said Mr. *Alexander*, so thou wilt be ruled by me.

Then said Mr. *Philpot*, I pray you shew me what you would have me do. If you will recant, replied Mr. *Alexander*, I will shew you what Favour I can. Nay, said Mr. *Philpot*, I will never recant, while I have Life, that which I have spoken, for it is certain Truth, and in Witness hereof, I will seal it with my Blood.

This, said *Alexander*, is the Saying of all you Heretics; and so he ordered him to be set upon the Block, with as many Irons upon his Legs as he could bear.

Afterwards he searched Mr. *Philpot's* Man for Money, which the Clerk told him, his Master had given him. Mr. *Philpot* said, Good Mr. *Alexander* be so much my Friend as to let these Irons be taken off. Give me my Fees, said he, and they shall be taken off. What are your Fees, said Mr. *Philpot*? Four Pounds, replied Mr. *Alexander*. The other said he had not so much Money, but he would give him twenty Shillings, and would send his Man to get it; for the Bishop

told me I should soon be dispatched, so I shall not trouble you long. What's that to me; said *Alexander*? and commanded him to strict Confinement. Whereupon Mr. *Philpot* bade his Man go to the Sheriff, and tell him how he was used, and a Citizen of *London* went with him; and when the Sheriff heard the Matter, he took off his Ring, and sent it by the Citizen to Mr. *Alexander* the Keeper, and commanded him to take off Mr. *Philpot*'s Irons, and use him gently.

When *Alexander* saw the Ring, and heard the Message, he took off Mr. *Philpot*'s Irons, and restored what he had taken from his Man; but threatened to complain of the Sheriff.

The next Night, being the 17th of *December*, while he was at Supper, a Messenger came to him from the Sheriffs to bid him make ready; for the Day following he was to suffer at the Stake. He said he was ready, and prayed to God for Strength and a joyful Resurrection. Then went he into his Chamber, and poured out his Spirit unto the Lord God, giving him most hearty Thanks, that in his Mercy he had made him worthy to suffer for his Truth.

The next Morning he came down with Joy to the Sheriffs; and when two Officers took him up to carry him to the Stake, he said merrily, What would you make a Pope of

of me! I am willing to go my Journey on Foot.

At his first Entrance into *Smithfield*, he kneeled down and said, That there he would pay his Vows; and afterwards, shall I disdain to suffer at the Stake for my Redeemer, seeing my Redeemer did not refuse to suffer the vile Death of the Cross for me. Then he repeated the 106th, 107th, and 108th Psalms, and when he had finished his Prayers, he said to the Officers, *What have you done for me?* Every one declaring what he had done, he gave Money to each of them. Then they bound him to the Stake, and set the Fire to him, and so he resigned his Breath like a Lamb, praising God, and submitting to his Pleasure; and in a short Time his Body was consumed to Ashes.

The HISTORY of

ROBERT SAMUEL.

ROBERT SAMUEL was Minister of *Barfold* in the County of *Suffolk*, where he faithfully discharged his Duty, instructing the People under his Care, in the true Faith and Religion of *Christ*, during the Reign of King *Edward VI.* But when Queen *Mary* came to the Crown, he

was silenced, and deprived of his Benefice, and commanded to put away his Wife, whom he had married in the late King's Reign; but this he refusing to do, was forced to hide himself for fear of his Enemies; but Justice *Foster* of that County, gave Orders for taking him, and he watched for him so narrowly about his own House, whither he was wont to return at Night, that they apprehended him about Midnight, and committed him to *Ipswich* Goal, where he continued a while, and then was sent Prisoner to *Norwich*.

At the last Place, he met with most unmerciful Treatment from Bishop *Hopton*, and Dr. *Dunnings* his Chancellor; Men who seemed to be Rivals in Cruelty. In Prison he was chained bolt-upright to a great Post, in such a Manner, that standing only on Tip-toe, he was fain to keep up the Poize or Weight of his Body only upon that Stay; and, as if that Torment had seemed insufficient, these cruel Men kept him in Prison without Meat or Drink, whereby he was sorely afflicted with Hunger and Thirst; allowing him only two or three Morsels of Bread every Day, with three Spoonfuls of Water; not so much to preserve his Life, as to increase his Hunger, and reserve him for Torments.

He would have drank his own Water to quench the Rage of his Thirst, but his Body was

was so emaciated with Famine, that it would not afford him even that Refreshment.

At last he was condemned by the Bishop of *Norwich*, and brought forth to be burnt, which was far less Pain and Torment to him, than what he had already endured in Prison.

He was heard to declare this strange Thing which happened to him during his Imprisonment, whereby it appeared that he was favoured of God in an extraordinary Manner, in proportion as his Sufferings for the Sake of *Christ* exceeded the Torments of other Martyrs. He reported at the Stake, " That being
" famished, or pining with Hunger for two
" or three Days, he fell into a Slumber; at
" which Time he beheld a Person apparelled
" in white, who seemed to stand before him,
" and ministered Comfort to him in these
" Words: *Samuel, Samuel, be of good Chear,*
" *and take a good Heart, for after this Day,*
" *thou shalt neither hunger nor thirst.*

This came accordingly to pass, for from that Time till he suffered, (which was some Days after,) he had no Desire either for Meat or Drink, but seemed to be nourished by Food from Heaven. And this he declared, that all Men might behold the wonderful Works of God, and his Care of his Saints; saying, That he would have revealed likewise other Matters, concerning the great Comforts he received of *Christ* in his Afflictions; but he chose, in the Lowliness of his Heart, to

say no more of them, lest he might seem to boast.

The People were so convinced of his being highly favoured of God, that they verily believed, as they looked on the Flames, that his Body shined as bright, and as white, as new try'd Silver: And it likewise seemed, as if God had spoken by his Mouth, and sent him to publish the Downfall of Popery, which he said, would be at last effected, with horrible Subversions and Mutations of Kingdoms and Countries.

He suffered at *Ipswich*, August 31, 1555.

The HISTORY of
WILLIAM WOLSEY.
AND
ROBERT PIGOT.

MR. *WILLIAM WOLSEY* dwelt at *Well*, in the Isle of *Ely*, and was troubled for his Religion by *Richard Everard* a Justice of Peace, by whom he was bound to his good Behaviour, and obliged to give Security till next Sessions held for the Isle of *Ely*: which caused the said *Wolsey* to remove to the *of Wisbech* being called for at

the Sessions, they would have forced him to have given new Sureties, which he refusing, he was committed to Goal, till the next *Lent* Assizes.

Mr. *Robert Pigot* was a Painter in the same Town of *Wisbich*, who being brought to the Sessions there by some of his Enemies, before Sir *Clement Hyam*, the Judge of the Assizes, he upon seeing him, cryed out, Ah! what are you the Holy Father, the Painter? How chanceth it that you come not to Church? To which *Pigot* answered, I trust in God I am not out of the Church. No, Sir, said the Judge, this is no Church, this is a Hall. Yes, Sir, said *Pigot*, I know it is an Hall; but he that is in the true Faith of Jesus Christ is never absent, but present in the Church of God.

Ah! Sirrah! said the Judge, you are too high learned for me, but I will send you to those who are better learned. So both *Wolsey* and *Pigot* were committed to *Ely* Prison.

In this Place a *French* Chaplain of Dr. *Goodrick*, then Bishop of *Ely*, whose Name was *Peter Valerius*, came to visit them; and they expected, that his Design was to enter into a Controversy with them, and then charge them and revile them as Heretics; but the Substance of what he spoke to them was this:

“ My Brethren, having been Almoner
 “ here for twenty Years and upwards, I come
 “ to

“ to talk with you, according to my Office,
 “ wherefore I desire you to take it in good
 “ Part. I promise you I am not come to
 “ seduce you from the Faith, but I require
 “ and desire you, in the Name of *Jesus*
 “ *Christ*, that you stand to the Truth of the
 “ Gospel; beseeching the Almighty God,
 “ for his Son *Jesus Christ* his Sake, to con-
 “ tinue to preserve you and me in the Pro-
 “ fession of it; for I know not, my Brethren,
 “ but that I myself may be soon called to
 “ the same Trial, which you at present un-
 “ dergo.” When he had spoken thus, which
 was so contrary to what was expected, the
 Company praised God and wept for Joy.

About the 9th of *October* 1555, *Wolfey* and
Pigot were called to Judgment before Dr.
Fuller the Chancellor, old Dr. *Shaxton*,
Christopherson, and others in Commission
 with them, who laid divers Articles to their
 Charge, but especially of the Sacrament of
 the Altar. To which, their Answer was,
 that the Sacrament of the Altar was an Idol;
 and that the natural Body and Blood of *Christ*
 was not present really in the said Sacrament.
 And to this Opinion, they said, they would
 stand, believing perfectly the same to be no
 Heresy, that they affirmed, but the very
 Truth, whereupon they would rely. Then
 the Doctors said they were out of the *Catholic*
 Church:

And Dr. *Shaxton* said to them, Good Bre-
 thren

ren, remember yourselves, and become new Men; for I myself was in this fond Opinion that you are now in; but I am become a new Man. Ah, said *Wolsey*, are you become a new Man? Woe be to thee, thou wicked new Man; for God shall justly judge thee.

Then *Dr. Fuller* said, this *Wolsey* is an obstinate Fellow, and one that I could never do any Good upon; but as for the Painter, he is a Man quiet and indifferent, as far as I can perceive, and is soon reformed, and may very well be delivered for any evil Opinion I find in him.

Upon this *Christopherson* calling for Pen, Ink, and Paper, wrote the following Words: *I Robert Pigot do believe, that after the Words of Consecration spoken by the Priest, there remaineth no more Bread and Wine, but the very Body and Blood of Christ, really, substantially, the self-same that was born of the Virgin Mary.* And reading it to the Painter, he said thus, Dost thou believe all this, according as it is written?

Robert Pigot said, No, Sir, this may be your Faith, but it is not mine. Then said *Christopherson*, Lo! Mr. Doctor, you would have let this Fellow go, who is as much an Heretick as the other. And so presently Judgment was given against them both, and they were sent back to Prison.

The Day of their Execution being come, Mr. *Peacock*, a Batchelor of Divinity, preached

ed the Sermon, taking his Text out 1 *Cor. v.* where Mention being made of that incestuous Christian, who had abused his *Father's Wife*, he likened the Case of the Martyrs to the unnatural Sin of the *Corinthian*; and then having fixed the Parity of the Crimes, he insisted on the Lawfulness of their Excision from the Church, charging *Wolfey* not only with Heresy, but Apostacy, as if he was clear gone out of the Faith, and quite denyed many Places of Scripture: To which Mr. *Wolfey* answered, by calling the Eternal and Everlasting God to Witness, that he maintained the Truth of the Scriptures in every Point; alledging, that the Knowledge revealed in them was necessary to Salvation, and worthy of all Men to be believed to the End of the World.

With that there came one towards the Fire with a Sheet full of Books to be burnt, which were supposed to be *New Testaments*. Oh, said Mr. *Wolfey*, give me one of them: And Mr. *Pigot* desired another: Which, when they received, they clapt them close to their Breasts; then repeating the 106th Psalm, and desiring the People to say *Amen*, they were surrounded by the Flames, and sweetly fell asleep in *Christ*.

It is remarkable in the Story of Mr. *Wolfey*, that conceiving a Jealousy of *Pigot* at the Place of Execution, and fearing lest his gentle Nature might be overcome by the Enticement

ticements of the World, he pulled him away from some that discoursed with him, almost by Force; and that he was so desirous of dying for the Gospel, that being grievously tormented by the Tooth-ach, he apprehended nothing more than that he should depart before the Day of Execution, and so fall short of the Glory of suffering for Christ.

It is likewise worthy of Remembrance, that whilst Mr. *Wolsey* was Prisoner at *Ely*, he sent a small Sum of Money to one *Richard Denton*, dwelling at *Well*, within the Jurisdiction of *Ely*, with this Message, that he was surprized at his tarrying so long behind him, since it was he that had opened to him the Knowledge of the Bible, and assured him that it was the Book of Truth; therefore he desired him to follow after him, as fast as he could. When the Money was delivered to *Richard Denton* with the aforesaid Message, he answered, *I confess it is true, but alas! I cannot burn.*

This is the Answer of Flesh and Blood, when Trials and Persecutions draw nigh; but let him that would save his Life, when called to be a Witness of *Christ*, beware from the Example of this Man, lest he lose it; since this Man, who was so unwilling to be burnt for the Cause of *Christ*, was afterwards (when *Christ* had given Peace to his Church) burnt against his Will; his House having taken Fire in the Year of our Lord 1564, and while he

he went in to save his Goods, lost his Life in the Flames.

The HISTORY of
ROBERT GLOVER.

MR. ROBERT GLOVER Gentleman, being sick in his Brother *John Glover's* House, against whom there was a Warrant to apprehend him on Account of Religion, the Sheriffs and his Officers coming into the said Mr. *John Glover's* House, who, upon private Notice given him by the Mayor of *Coventry*, had made his Escape, and searching the House for him, they found Mr. *Robert Glover* in an upper Chamber, lying on his Bed sick of a lingering Disease; and although they had no Warrant against him, yet they took him from his Bed, and put him in *Coventry* Goal, where he continued ten Days, and they had nothing to lay to his Charge.

When he came to the Prison, and had there reposed himself, he wept for Joy, to think that he was called to be numbered with the Saints who suffer for the Gospel, having never esteemed himself worthy of so glorious a Trial.

When the Bishop of *Litchfield* and *Coventry*

ventry, whose name was *Banes*, came to *Coventry*; Mr. *Robert Glover* was brought before him in one *Denton's House*. The Bishop began with him, saying, He was his Bishop for want of a better, and required him to submit himself to his Authority.

Mr. *Glover* said he was not come to accuse himself, and desired to know what he had to lay to his Charge.

Then the Bishop asked him, if he was learned? He answered but meanly learned. The Chancellor standing by, said that Mr. *Glover* was Master of Arts. Then the Bishop laid to his Charge his not coming to Church. Mr. *Glover* answered, that he neither had, nor would come to their Church, as long as their Mass was used there, to save, if he had them, five hundred Lives: And he challenged the Bishop to shew one Jot or Tittle in the Scripture for the Proof of the Mass. The Bishop replied, he came to teach, and not to be taught.

Mr. *Glover* said he was content to learn of him, so far as he was able to teach him, by the Word of God. Who shall judge the Word? said the Bishop. Mr. *Glover* answered, that *Christ* was content that the People should judge his Doctrine by searching the Scriptures, and so was *St. Paul*: And methinks, said he, you should claim no farther Privilege or Preheminence than they did. He also said, that he was content that the Pri-

Primitive Church next the Apostles Time should judge between them. But the Bishop refused it, and said he was his Bishop, and therefore he must believe him.

Mr. *Glover* said, If you say black is white, my Lord, must I say as you say, and believe the same because you say so? Then the Chancellor said he was arrogant, because he would not give Place to the Bishop. Then said Mr. *Glover*, if you will be believed because you are a Bishop, why find you Fault with the People who believed Mr. *Latimer*, Mr. *Ridley*, and Mr. *Hooper*, and the rest of them who were Bishops? The Bishop answered, because they were Heretics. And may not you err? said Mr. *Glover*.

After some more Discourse of this Sort, they sent him to *Coventry* Goal, and a few Days after conveyed him to *Litchfield*, where he was kept close Prisoner, without a Bed, tho' he was sick; but at last they gave him Leave to provide himself a Bed. And here the Chancellor came to him, and exhorted him to conform to the Bishop and the Church: To which he answered, that he refused not to be ruled by that Church, which was ordered and governed by the Word of God. The Chancellor asked him, How he knew the Word of God? To which Mr. *Glover* replied, That it cannot be said that the Church is superior to the Word of God, only because it sheweth us which is the Word of God; any more than it follows, that
since

since the Baptist had shewed the World who was *the Christ*, therefore the Baptist was above *Christ*; or because I tell a Man, this is the King, therefore I am above the King.

After this, he conferred not with any Man for many Days, but gave himself to continual Prayer and Meditation; during which Time he daily recovered his Health, with Peace and Composure of Mind, receiving many Conso-lations and Assistances from God.

Thus he continued rejoicing in the Lord, till Sentence was passed; but perceiving that his End drew nigh, his Joy on a sudden left him, and he began to be dejected, and full of Discomfort.

Now there was a godly Priest of his Ac-quaintance, whose Name was *Austin Bernbar*; to him he made known the State he was in, signifying to him, that he had prayed Day and Night, yet could receive no Sense of any spi-ritual Assistance; and bewailing that God had absented himself from him, Mr. *Bernbar* used his best Endeavours to raise him from the Oppression he lay under, willing him to wait the Lord's Leisure; and telling him, that as his Cause was just, he had no Reason to doubt, but that the Lord, in his own good Time, would be favourable to him, and satisfy his Desires. These were the Hopes which Mr. *Bernbar* gave him, and of which he so abso-lutely expected the Accomplishment, that he earnestly desired Mr. *Glover*, when God should

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begin in his Mercy to raise his Heart, that he would give him some Token of it, whereby he might become a Witness of the gracious Visitation.

This Assurance that had been given by Mr. *Bernbar*, was not in vain ; for the next Day, when the Time of his Martyrdom came, *Christ*, who beheld the Infirmary of his Servant, drew nigh to him ; and suddenly replenished his Heart with Comfort and Strength, as Mr. *Bernbar*, in his Confidence in God, had promised him. Whereupon clapping his Hands, he cried out to Mr. *Bernbar*, *Austin*, *He is come, he is come* ; and that with such Alacrity and Transport, that he seemed not as going out of the World through the Pains of a cruel Execution, but as unexpectedly restored to Life and Liberty ; and in the Height of his Joy his Soul departed, as it were in Triumph.

His elder Brother, Mr. *John Glover*, for whom, as is already said, he had been apprehended, first proposed to have surrendered himself, being in Hopes thereby to have obtained the Release of *Robert* ; but being dissuaded from it by the Counsel of his Friends, who assured him, that if he surrendered himself he would suffer great Damage, and the Process nevertheless be carried on against his Brother, he fled into the Woods ; where, having lain for some Time, he contracted an Ague : Which Distemper, augmented by the Grief

Grief he conceived for the Distresses of his beloved Wife, whom, as they had done in the Case of his Brother, they carried away to Prison without Bill or Warrant : This soon brought this holy Man to his End, who indeed had been long since dead to Sin ; for he lived as an Angel of God, meditating on sublime Matters, and edifying and instructing all who conversed with him.

His Body having been privately buried in the Church-Yard without Priest or Clerk, Dr. *Draycot* the Chancellor sent for the Priest, and reprimanded him for suffering him to have Burial ; ordering him to read an Instrument in the Church, wherein he pronounced *John Glover* to be damned ; directing likewise, that when the Body had laid in the Earth a Year, the Bones should be dug up, and thrown over the Wall, to be trampled upon by Oxen and Horses ; which he would have done at the very Time, but that the Priest remonstrated against it, apprehending the Unwholesomeness of the Stench, the Corpse having then been buried not above six Weeks ; and he told him he would come at the End of the Year, and hallow the Spot where the Body had lain, as if the Place had been polluted by it. The same Malice was also intended against the Body of the third Brother of the Family, Mr. *William Glover*, but his Friends prevented it, by hiding the Body in a Broom-Field.

The HISTORY of

JOHN BLAND.

MR. *John Bland* was a Man born so little for his own Ease, that no Part of his Life was separated from the common and publick Utility of all Men. He was first a School-master, and then Minister of *Adesham* in *Kent*, in the Reign of King *Edward VI.* After his coming to the Ministry in the Church of God, or rather his being called thereto, he was inflamed with an incredible Desire to profit the Congregation placed under him; but in the second Year of *Queen Mary* he came into great Trouble on that Account, by the Means of one *Thomas Austin*, who was Church-Warden of his Parish.

On the 3d of *September*, 1555, being *Sunday*, after Service was ended, before Mr. *Bland* had put off his Surplice, *John Austin* came to the Table, commonly called the Lord's Table, and laying both his Hands upon it, said, Who put this up again? For they said they had taken it down the *Sunday* before; but that Mr. *Bland* knew not, neither who set it up again. And the Clerk answered he knew not. Then said *Austin*, he is a Knave that set it up. Mr. *Bland* was then going down the Church, wondering what he meant, and

and said, Goodman *Austin*, the Queen's Highness hath set forth a Proclamation, that ye may move no Sedition ; and before he could speak any more, *Austin* called him Knave, and said, By God's Soul he was a very Knave. Then the Clerk said something to him, and *Austin* cry'd out, You are both heretic Knaves, and have deceived us with this Fashion too long ; and if you say any Service here again, I will lay the Table on your Head : And then in a Rage he, and some others, took up the Table, and laid it on a Chest in the Chancel, and set the Treffels by it. Wherefore Mr. *Bland* went to Mr. *Isaac*, a Justice of the Peace, and related the whole Affair to him, who directed a Warrant to the Constable, or Bosholder, which was immediately served, so that he was brought before him the same Night, and bound over upon his Recognizance, with Sureties to appear.

On the 28th of *December*, being *Innocents* Day, *Thomas Austin*, Brother of the aforementioned *John*, and others, brought the Priest of *Stodmark* to say Mass in *Adesham* Church. The Priest had almost done Mattins before Mr. *Bland* came into Church ; and when he had done, the Priest said to Mr. *Bland*, " Mr. Parson, some of your Neighbours have desired me to say Mattins and Mass ; I trust you will not be against the Queen's Proceedings." No, said Mr. *Bland*, I will offend none of her Majesty's Laws, God willing.

The Priest, making as if he heard him not, said, *What say ye?* Then *Bland* repeated the same Words twice more with a louder Voice, so that all the People in the Church heard him; and the Priest went to Mass; but as he was reading the *Epistle*, Mr. *Bland* sent the Clerk to tell him, that when he had done the *Gospel*, he desired he would forbear a little, for he had something to say to the People: And the Clerk did so; and the Priest came and sat down in the Hall.

Then Mr. *Bland* went and stood up at the Chancel-Door, and spoke to the People of the great Goodness God always shewed to his People, unto the Time of *Christ's* Coming; and what Benefits we have by the Coming of *Christ* into the World: And among others, he spoke of the great and comfortable Sacrament of *Christ's* Body and Blood. Then he briefly declared the Institution thereof, the Promise of Life to the Good, and Damnation to the Wicked. Then he spoke of the Bread and Wine in the Sacrament, affirming them to be Bread and Wine after Consecration, as yonder Mass-Book, pointing to it, doth call it, *Panem sanctum Vitæ eternæ, et Calicem Salutis perpetuæ, &c.* that is, *Holy Bread of eternal Life, and the Cup of eternal Salvation*: So that like as our bodily Mouths eat the Sacramental Bread and Wine, so doth the Mouth of our Souls, which is our Faith, eat *Christ's* Flesh and Blood.

He

He spoke next of the Misuse of the Sacrament in the Mass, so that he judged it in that Use no Sacrament, and shewed how Christ bade us all eat and drink, and one only in the Mass eateth and drinketh, and the rest kneel, and worship. Then he proceeded to shew, that the Mass received many Additions by several Popes; but before he could finish that, the Churchwarden, *Thomas Austin*, and his Son, and the Constable, came upon him with great Violence, and pluck'd the Book out of his Hand, and thrust him into the Chancel with a great Cry; some calling him Heretic and Traytor, and some Rebel: And when their Fury was somewhat abated, Mr. *Bland* said, Good Neighbours, let me speak to you peaceably; if I have offended any Law, I will make Answer to them who have Authority to correct me. But they would not hear; but pulled him about from Place to Place. Then *Richard Austin* said, Peace, Masters, till Mass be done; and so they were quiet.

Then said Mr. *Bland* to the Church-Warden and Bosholder, who held him by each Arm, Let me go into the Church-yard till Mass is over; but they would not, saying he should tarry there, till Mass was done: That I will not, said *Bland*, but against my Will. And they told him he should tarry, for if he went out he would run away. Whereupon said *Bland* to the Bosholder, Lay me in the Stocks, and

then you will be sure of me, and turned his Back to the Altar. By which Time *Richard Austin* had contrived what to do with him, and calling to the Bosholder and Church-Warden, bade them put him into a Side Chapel, and shut the Door upon him; and there they made him stay till Mass was ended: After which they carried him and *Rouse* his Clerk to *Canterbury*, before several Justices of the Peace, where they took Sureties for their Appearance, whenever they should be called for.

On the 23d or 24th of *February*, Sir *Thomas Finch* Knight, and Mr. *Hardes*, sent for Mr. *Bland* and his Sureties, and taking his Sureties from him, he was committed to the Castle of *Canterbury*, where he lay ten Weeks, and then was bailed and bound over to appear at the next Sessions to be held at *Canterbury*, but it was after changed to *Ashford*, and was to be held on the *Thursday* in *Whitsun-Week*, being the Nineteenth of *May*, but in the mean Time, the Matter was exhibited in the Spiritual Court, at *Canterbury*, whither Mr. *Bland* was brought before Dr. *Hapsfield* Archdeacon, and Mr. *Collins* Commissary.

The Archdeacon asked Mr. *Bland*, if he was a Priest? He said, yes. If he was a Graduate? He answered he was a Master of Arts. If he was a licensed Preacher? He said, yes. Then he demanded what he had preached? Mr. *Bland* said, He had preached God's Word, to the edifying, as he trusted, of the People.

People. The Archdeacon asked him more Questions, which Mr. *Bland* refused to answer, saying, "I perceive ye seek against me; but seeing I am bound in the Sessions to my good Behaviour for Preaching, which may be broken with Words, and I know not with what Words; and also both my Authority to preach, and my Living is taken from me, I think I am not bound to make you an Answer." After some more Discourse between them, they parted.

Mr. *Bland* appeared at the Sessions at *Asbford*, but could not be released, being ordered to appear in *July* at the Sessions at *Cranbrook*, where he was secured and sent Prisoner to *Maidstone*: After that he was sent to the Assizes at *Rocheſter*, and then to *Greenwich*, where the Judges ordered the Goaler to send him, and certain other Prisoners to the Ordinary; and so they came to *Canterbury*, and were brought into the Chapter-House before Mr. *Thornton*, Suffragan of *Dover*, and others, and there were several Justices of Peace present.

John Bland being called, Mr. *Webb*, one of the Justices of the Peace, said to the Court, We present unto ye this Man, as one vehemently suspected of Heresy. To whom Mr. *Bland* said, You have no Cause to suspect me of Heresy, I have been a Prisoner this whole Year, and nothing proved against me; I pray you, wherefore have I been so long kept in Prison?

Prison? But he was bid not to ask Questions. Then after a great deal of Talk, he was sent Prisoner to the *West-Gate* in *Canterbury*; from whence he was several Times brought into the Spiritual Court in *Christ-Church*, before Dr. *Richard Thornton*, and others, where he was accused as a Sacramentary, and one who called the Mass an abominable Idol. And after many Examinations and Discourses about the Sacrament, and other Points of Doctrine in the *Romish Church*, they charged him at last with the three following Articles.

“ *First*, That he denyed, that the very
 “ Body and Blood of our Saviour *Jesus*
 “ *Christ* was in the blessed Sacrament of the
 “ Altar.

“ *Secondly*, That he maintained and af-
 “ firmed, that the Sacrament of *Christ's Church*
 “ should not be administered in an unknown
 “ Tongue.

“ *Thirdly*, That he held the Opinion, and
 “ said, that it was against God's Word that
 “ the Sacrament of the Altar should be mi-
 “ nistered in one Kind only.”

To all which Articles, the said *John Bland* answered, in the Affirmative, that he did so hold and believe, as was in the Articles contained, and expressed. Then farther Time was given him to consider with himself; at the Expiration of which, he was brought again into Court, and his Articles and Confessions being read, he justified the same, and openly with-

withstood the Pope's Authority ; whereupon Sentence was pronounced against him, and he was delivered over to the Secular Power, with three others, who were all burned at *Canterbury* on the 12th of *July* 1555.

The HISTORY of

Mr. *TANKERFIELD*.

MR. *George Tankerfield* of *London*, Cook, was born in the City of *York*, and continued a zealous Papist, till the Age of about 27 or 28 Years, in the beginning of the Reign of *Queen Mary*, when the Cruelty which he saw exercised by the Advocates of Popery upon such as professed the true Religion of *Christ*, in Opposition to the Errors and Superstitions of the Church of *Rome*, turned his Heart against them. And as concerning the Mass, he had a doubtful Opinion before, and much striving within himself, he fell at length to Prayer, begging God in his great Mercy to open to him the Truth, that he might know for certain, whether it was of God, or no ; if not, that he might utterly hate and abhor it in his Heart ; which happened accordingly, and so he was led to read the *New Testament*, whereby the Lord, as it is said, enlightened his Mind ; and he became
 conti-

continually more confirmed in the Knowledge of the Gospel, and more averse to the Corruptions of the *Romish* Church, and shewed his Dislike thereof to his Friends, whom he exhorted to turn to the Truth.

This occasioned him to be taken Notice of, and raised him many Adversaries among those who were zealous for restoring of Popery. Whereupon Sir *Roger Cholmondeley*, and Dr. *Martin*, the Queen's Commissioners for Ecclesiastical Affairs, sent one *Beard*, a Yeoman of the Guard, to *Tankerfield's* House, to apprehend him. *Tankerfield*, who had been a long Time sick, and was just recovered, was gone out to take the Air in the *Temple-Fields*, and see the Shooters there; but *Tankerfield's* Wife seeing *Beard* was well dressed, and pretending that he came to fetch her Husband to dress a Dinner at the Lord *Paget's*, she desired him to sit down, and running to call her Husband, told him who had sent for him to dress a Banquet. A Banquet, Woman! (says *Tankerfield* to his Wife) it is such a Banquet as will not be pleasing to the Flesh.

So when *Tankerfield* came home, and saw *Beard*, he called him by his Name, by which his Wife, perceiving her Mistake, and understanding the Business he came about, caught up a Spit, and would certainly have run him through, had not the Constable of *St. Dunstan's* in the West, whom *Beard* had brought with him, prevented it; but yet she
sent

sent a Brick-bat after him, which hit him a good Thump on the Back. Thus was *Tankerfield* taken out of his own House, and committed to *Newgate*.

He was afterwards divers times examined before Bishop *Bonner*, and others, and several Articles objected to him, to which he made notable Answers. But he was chiefly required to tell his Mind and Opinion concerning Auricular Confession, the Popish Sacrament of the Altar, and the Mass.

To the first he declared, “ That he had
“ not been confessed to any Priest for five
“ Years past, nor to any other but only to
“ God. And farther said, that he would
“ not be confessed to any Priest hereafter, be-
“ cause he found it not in Christ’s Book, and
“ he took it only for a Counsel.

Secondly, As to the Sacrament, (commonly called in *England* the Sacrament of the Altar) he confessed, “ That he did not believe that
“ in the said Sacrament there is the real Body
“ and Blood of *Christ*, because the Body of
“ *Christ* is ascended into Heaven, and there
“ doth sit at the Right Hand of God the
“ Father.

Thirdly, He said, “ That the Mass now
“ used in the Church in *England* was naught,
“ and full of Idolatry and Abomination, and
“ against the Word of God; affirming also, that
“ there are but two Sacraments in the Church
“ of *Christ*, Baptism and the Supper of the
“ Lord.”

" Lord." And to those Assertions he said he would stand, and so he did to the End.

The Bishop then, with many Words, exhorted him to revoke his professed Opinions, which he called heretical and damnable : But *Tankerfield* resisted all the Bishop's Persuasions, and said he would never forsake his Opinions, except his Lordship could refel them by Scripture ; and likewise told him, he cared not for his Divinity, for he condemned all Men, and proved nothing against them. The Bishop still used many fair Words to convert him : But *Tankerfield* boldly answered, That the Church, whereof the Pope is the Supreme Head, is no Part of Christ's Catholic Church ; and pointing to the Bishop, said, Good People, beware of him, and such as he is, for these be they who deceive.

Bonner finding he could do no Good with him, proceeded to read the Sentence of Condemnation against him, and then delivered him to the Secular Power.

He was brought into St. *Albans*, the Place appointed for his Execution, by *Edward Brocket*, Esq; the High Sheriff of *Hertfordshire*, and one *Pulter* of *Hitchin*, who was Under Sheriff. When they came to the *Cross-Keys Inn*, there was a great Concourse of People to see and hear the Prisoner, among whom some were sorry to see so godly a Man brought thither to be burnt ; others praised God for his Constancy and Perseverance in the Truth. And,

on

on the contrary, some among them said, It was Pity he stood to his Opinions, and others both old Men and old Women exclaimed against him, calling him Heretic, and said he ought not to live. But *George Tankerfield* spoke to them so effectually out of the Word of God, in lamenting their Ignorance, and protesting the Sincerity of his own unspotted Conscience, that many of their Hearts were so molified, that they went out of the Room with weeping Eyes.

Then came a certain Schoolmaster to him, who belonged to Sir *Thomas Pope*, and who had conferred with him the Day before he set out for *St. Albans*, concerning the Sacrament of the Altar, and other Points of the Popish Religion, but as he discharged *Tankerfield* with the Authority of the Doctors wresting them after his own Will, so on the other Side *Tankerfield* answered him by the Scriptures, not wrested after the Mind of any Man, but being interpreted after the Will of the Lord *Jesus*, &c. The first would not allow of such Allegations as *Tankerfield* brought out of the Scriptures, without the Opinions of the Doctors; nor would *Tankerfield* credit his Doctrine, except he could confirm it by Scripture. And in the End *Tankerfield* pray'd that he would not trouble him in any such Matters, for his Conscience was settled, and so they took Leave of each other.

When

When the Hour drew near that he was to suffer, he desired the Drawer at the Inn, to bring him a Pint of *Malmsey*, and a Loaf, that he might eat and drink in Remembrance of Christ's Passion, because he could not have it administer'd to him in such Manner as Christ commanded, and then he kneeled down, making his Confession to the Lord, with all who were in the Chamber with him; and after he had prayed earnestly to the Lord, and had read the Institution of the Holy Supper by the Lord Jesus out of the Evangelists, and out of St. Paul, he said, *O Lord! thou knowest it, I do not this to derogate from the Authority of any Man, or in Contempt of those who are thy Ministers, but only because I cannot have it administered according to thy Word.* And when he had spoken thus, he received it with giving Thanks.

When some of his Friends desired him to eat Meat, he said he would not eat that which should do others Good, who had more need, and longer Time to live than he.

He then prayed the Landlord of the House to let him have a good Fire in the Room, which he did accordingly, and then *Tankerfield* sitting on a Form before it, he put off his Shoes and Stockings, and stretched out his Leg to the Flame; and when it had touch'd his Foot, he quickly withdrew it, and held this Dialogue with himself, shewing how the Flesh persuaded one Way, and the Spirit another.

ther. The Flesh says, O thou Fool! wilt thou burn and needest not? The Spirit says, Be not afraid, for this is nothing in respect of Fire eternal. The Flesh says, Do not leave the Company of thy Friends and Acquaintance who love thee, and will let thee want for nothing. The Spirit says, The Company of *Jesus Christ* and his glorious Presence exceeds all Fleshly Friends. The Flesh says, do not shorten thy Time, for thou mayest live much longer if thou wilt. The Spirit says, This Life is nothing to the Life in Heaven, which lasts for ever, &c.

All this Time the Sheriffs were at a Gentleman's House at Dinner, not far from the Town, where was a great Deal of Company, his Son being that Day married, and until they returned the Prisoner was left with his Host to be kept and looked after, and this Man all that Time treated him very kindly.

About two of the Clock, the Sheriffs returning, brought *George Tankerfield* out of the Inn to the Place where he was to suffer, which is called *Romeland*, being a green Place near the West End of the Abbey-Church, where he kneeled down by the Stake, that was set up for him, and after he had ended his Prayers he rose, and with a chearful Countenance said, that although he might have a sharp Dinner, yet the hoped to, have a joyful Supper in Heaven.

While the Faggots were set about him,
R there

there came a Priest unto him, and would have persuaded him to believe in the Sacrament of the Altar, and that he should be saved. But *George Tankerfield* cried out vehemently, and said, I defie the Whore of *Babylon*, Out on the Abominable Idol: Good People do not believe him, Good People do not believe him. Then the Mayor of the Town commanded the Fire to be set to the Heretic, and said if he had but one Load of Faggots in the whole World, he would give them to burn him: But there was a certain Knight, who going up to *Tankerfield*, took him by the Hand, and speaking softly to him, said, Good Brother, be strong in Christ. And *Tankerfield* said, good Sir, I thank you, I am so, the Lord be praised. Then the Fire was set to him, and he desired the Sheriff and the People to pray for him, which most did: And so embracing the Fire, he bathed himself in it, and calling on the Name of the Lord Jesus, was quickly out of his Pain.

After the Martyrdom was ended, and he was fallen asleep in the Lord, there were some impious and prophane old Women who said, that the Devil was so strong with him and all such Heretics as he was, that they could hardly feel any Pain, nor yet be sorry for their Sins.

The HISTORY of
HUGH LAUEROCK
 AND
JOHN APPRICE.

HUGH LAUEROCK of the Parish of *Barking* in *Essex*, was a Painter of 68 Years of Age, and a Cripple ; and *John Apprice* was a blind Man, who being accused of Heresy by some of their officious Neighbours, to Bishop *Bonner*, was sent for, by an Officer by his Order, and examined before him at his Palace in *London*, where nine Articles were propounded to him, which were usually objected to others on the like Occasions. To which *Hugh Laverock* said he could not find them in the Scriptures. And *John Apprice*, that their Doctrine was so agreeable to the World, that he thought it could not be agreeable to God and the Scriptures : That they were not the Holy *Catholic* Church, for they had Laws to kill Men, and made the Queen their Executioner.

The Bishop of *London*, being incensed hereat, ordered these poor Men to be sent after him to *Fulham*, whither he was going that Day

Day to Dinner, and then in the Afternoon, in the Parish Church there, he pronounced the Definitive Sentence against them, and delivered them to the Secular Power, by whom they were committed to *Newgate*, where they continued about six Days, and then, early in the Morning, were conveyed to *Stratford le Bow*, where they were both burnt in the same Fire. *Hugh Laverock* cast away his Crutches, and said to his Brother Sufferer: *Be of good Chear, my Lord of London is our good Physician: He will heal us both shortly, you of your Blindness, and me of my Lameness: And so praising God, they patiently yielded up their Souls into his Hands.*

The HISTORY of
NICHOLAS HALL
 AND
CHRISTOPHER WAIDE.

N *icholas Hall* and *Christopher Waide* of *Dartford* in *Kent*, were brought before *Maurice Bishop* of *Rocheſter*, in the Month of *June* 1555, being accused of *Hereſy*, to whom the following Articles were administered.

First,

First, *That they were Christian Men, and professed the Catholic Determinations of our Holy Mother Church.*

Secondly, *That they who maintain or hold otherwise than doth our Holy Mother Church, are Heretics.*

Thirdly, *That they hold and maintain, that in the Sacrament of the Altar, under the Forms of Bread and Wine, is not the very Body and Blood of Christ: And that the said, the very Body and Blood of Christ, is verily in Heaven only, and not in the Sacrament.*

Fourthly, *That they have and do hold and maintain, that the Mass, as it is now used in the Catholic Church, is naught and abominable..*

Fifthly, *That they have been, and are amongst the People of that Jurisdiction, vehemently suspected upon the Premises, and there-upon indicted, &c.*

To these Articles they answered, as commonly others had done who stand with Christ and his Truth against these pretended Catholics.

First, granting themselves Christian Men, and acknowledging the Determinations of the Holy Church, that is, of the Congregation or Body of Christ; only Hall denied to call the Catholic and Apostolic Church, his Mother, because he found not this Word Mother in the Scripture.

The second they granted.

The third, *as touching the Body and Blood of Christ to be under the Forms of Bread and Wine in Substance*, they would not grant, only affirming, "That the very Body of Christ was
" in Heaven, and the Sacrament to be a To-
" ken and Remembrance of Christ's Death.

Nicholas Hall added moreover, That where-
as before he held the Sacrament to be but on-
ly a Token or Remembrance of Christ's Death,
now he saith, That there is in the Popish Sa-
crament of the Altar, neither Token nor
Remembrance of Christ ; because it is now
misused and clean turned from Christ's In-
stitution.

And concerning the Mass in the fourth Ar-
ticle, to be abominable, *Christopher Waide* with
the other answered, that as they had confes-
sed before, so would they not now go from
what they had said.

To the Fifth Article, " For the People's
" Suspicion, they made no great Account
" thereof, not refusing to grant the same.

These Answers to the Articles being re-
ceived, Sentence of Condemnation was imme-
diately pronounced against them, by *Maurice*
Bishop of *Rocheſter* ; and they were delivered
to the Secular Power to be put to Death.
Nicholas Hall was accordingly burnt at *Ro-
cheſter*, and *Christopher Waide* soon after at
Dartford.

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The HISTORY of
MARGERY POLLEY.

MARGERY POLLEY was the Widow of *Richard Polley* of *Pepingberry* (or *Pembury*) about three Miles from *Tunbridge* in *Kent*, who being accused of Heresy was brought before *Maurice* Bishop of *Rocheſter*.

This proud Prelate, when the Woman was brought into the Room to him, thinking, very likely, to ſtrike her with Awe, roſe out of his Chair with moſt pontifical Solemnity, and ſpoke in the following Manner : “ We *Maurice*, by the Sufferance of God, Biſhop of “ *Rocheſter*, proceeding of our mere Office in “ a Cauſe of Heresy, againſt thee *Margery* “ *Polley*, of the Pariſh of *Pepingberry*, of our “ Dioceſe and Jurisdiction of *Rocheſter*, do lay “ and object againſt thee all and ſingular theſe “ Articles enſuing ; to the which, and to “ every Parcel of them, we require of thee “ a true, full and plain Answer, by Virtue “ of thine Oath thereupon to be given, &c.

The Oath was then adminiſtered to her : And the Articles objected, which being of the ſame Kind with thoſe againſt *Nicholas Hall* and *Chriſtopher Waide*, there is no Occaſion to repeat them. The poor Woman,
 not

not at all intimidated by the Bishop's haughty Language and austere Countenance, made such Answers as shewed, that she allowed not Christ's Body to be in the Sacrament, nor would she by any Means approve of the Absurdity of their Mass. Whereupon the Bishop pronounced the Sentence of Condemnation upon her, and she was burnt soon after at *Tunbridge*.

The HISTORY of

JAMES ABBES.

MR. *James Abbes* was a young Man, who that he might keep a good Conscience, and avoid being taken up for an Heretic, left his Friends, and wandered about from one Place to another ; but was at last found out by some ill-disposed Persons, and carried before Dr. *Hopton* Bishop of *Norwich*, who examined him about his Religion, and used both Threats and Promises to bring him over to the *Romish* Church ; to which at length the poor Man consented, tho' at the same Time it was much against his Conscience and Inclination ; and so the Bishop dismissed him : But as he was going away, he called him back, and gave him a Piece of Silver, of what Value is uncertain.

After

After the young Man had received the Money, and was got out of the Presence of the Bishop, his Conscience began to trouble him sorely, and accuse him for yielding to the Bishop's Perswasions: Whereupon he immediately returned to the Bishop, and told him he repented that he had listened to his wicked Perswasions; and threw him his Money back again, saying, he was sorry he had taken it.

Then the Bishop and his Chaplains took much Pains again to bring him back; but all in vain; for *Abbes* would by no means yield to them a second Time, and tho' he had once, like *Peter*, deny'd the Lord, thro' the Infirmary of Human Nature, yet now he stedfastly stood to his Master Christ. And the Bishop finding nothing was to be done with him as a Profelyte, condemned him as a Heretic; and delivered him over to the secular Power; and he was burnt at *St. Edmunds Bury* in *Suffolk*, in the Diocese of *Norwich*, *August* the 2d, 1555.

The HISTORY of

THOMAS ROSE.

MR. *Thomas Rose*, tho' he died not at the Stake, yet, forasmuch as his Sufferings in King *Henry VIII's* Reign, and Queen *Mary's*

250 *The HISTORY of*
Mary's, were worse than Death, he may deserve a Place among the *English Martyrs*.

He was a *Devonshire* Man, born at *Exmouth*, and being brought out of his Country by Mr. *Fabian*, Parson of *Polsted* in *Suffolk*, by his Interest was made Parson of *Hadley*, where he inveighed against *Purgatory*, and praying to Saints and Images; insomuch that some of his Hearers, began to contrive how they should deface and destroy these last, and four of them burnt the *Rood* at *Dover Court*; for which three of them were hang'd in Chains, and Mr. *Rose* being accused before the Council, as privy to it, was committed to Prison, at the Bishop of *Lincoln's* House, where he was kept in the Stocks so long, with his Feet so high, and lying on his Back on the Ground, that his Feet became without Sense, and he was so sick, that the Goaler, pitying his Case, because he cried out often thro' extream Pain, went to the Bishop, and told him, he would not keep him to die under his Hands: Whereupon he was allowed more Liberty, and after some Time was freed from Prison by the Lord Chancellor *Audley*; but being again sought for by the Duke of *Norfolk*, for preaching against auricular Confession, Transubstantiation, &c. he fled into *Germany*, and there continued till the Death of King *Henry*.

When King *Edward VI.* was crowned, he returned, and was made Minister of *West-Ham*,
which

which he held till he was deprived in Queen Mary's Reign of his Livings, and had been so also of his Life, if his Friends in London had not concealed him.

He continued preaching some Months in the City of London, but was at length apprehended, with thirty-five more, and being carried to the Bishop of Winchester, Dr. Stephen Gardiner, was committed to the Clink Prison. Two Days after his Commitment, the Bishop called him before him; and Mr. Rose said to him, that he marvelled why he should be thus troubled for preaching what was established by the Word of God, the Laws of the Land, and his own Book, *de Vera Obedientia*, which last Words a little angered the Bishop; but, when he was accused of praying that God would either turn Queen Mary's Heart, or take her out of the World; and of getting his Maid with Child (of both which he cleared himself) the Bishop sent him to the Tower, and a little after to his own Diocesan, the Bishop of Norwich, Dr. Hopton, to be examined by him concerning his Faith.

Being arrived at Norwich, the Bishop caused him to be brought before him in his Palace, and, after some Questions, charged him with preaching most damnable and devilish Doctrines: To which he said, not so, my Lord; the Doctrine I preached was true, sincere, and holy, grounded upon the Word of God, and set forth by the Authority of two
Kings

Kings, and the Consent of the Nobility and Clergy of the Realm; and since the Law hath been altered I have kept Silence; and so you do me wrong, to charge me with that of which I am free. The Bishop then said, that the whole Nation had of late been out of the right Way; but now all had submitted themselves, and acknowledged the Faith, and so ought he, if he would be accounted an *Englishman*, and a Member of the Church of *England*; which he saying, he desired to be, the Bishop asked him, what he thought of Ear-Confessions? Is it not, said he, a necessary ecclesiastical Law? *Rose* answered in some Cases it may be permitted, and in some not; because it had not its Original from God's blessed Word; but yet, if a Man, troubled in Conscience, resort to a discreet and learned Friend, it may be permitted; but to bind a Man to confess his Sins in the Ears of a Priest, is not of God, nor can be proved by his Word.

Then said the Chancellor, you have preached, that the natural and substantial Body of *Christ* is not in the Sacrament of the Altar; What say you to that? To which he answered, I have verily so preached, and believe it the only Truth. But doth not the Scripture say, *This is my Body*? And can any Thing be plainer? said the Bishop. So are those Words, answered *Rose*, *I am the Door of the Sheep*; *I am the Vine*, &c. And yet *Christ* is

is not naturally any of these; they are all figurative Expressions. After this, the Bishop sent two of his Chaplains to him, and he asking them, Whether *Christ's* Body was not in Heaven, at God's Right Hand, and should sit there till the Day of Judgment? They answered, Yea: Whereupon he asked them, What Body of his did they hold to be in the Sacrament? They answered, an invisible Body, not to be seen, or occupy Space, made there by the Omnipotence of God's Word. Which he disallowed, yet owned Christ to be present in the right Use and Distribution of the Lord's Supper, and that it was a spiritual Nourishment to all worthy Receivers of it.

After this the Bishop going his Visitation, committed the Care of Mr. *Rose* to Sir *William Woodhouse*, who let him escape to *London*, from whence he fled beyond Sea, and stayed there till Queen *Elizabeth* came to the Throne, and then he returned.

The HISTORY of

WILLIAM ALLEN.

William Allen of *Walsingham*, was a labouring Man, and some Time Servant to *John Houghton*, of *Somerton*, being imprisoned first, he was afterwards brought before the Bishop of *Norwich*, Dr. *Hopton*, and being

being asked the Cause of his Confinement, he answered, That he was put into Prison because he would not follow the Cross, saying, that he would never go on Procession. The Bishop hearing this, advised him not to be so resolute, but return again to the Catholic Church, and follow the pious Usages of it. To which he answered, That he would return to the Catholic Church, but not to the *Romish* Church; and farther added, That if he saw the King and Queen, and all others follow the Cross, and kneel down to it, he would not.

For this positive Assertion, the Sentence of Condemnation was pronounced against him by the Bishop, *August 12, 1555*; and he was burnt at *Walsingham*, in the Beginning of *September* following.

The HISTORY of

Dr. THOMAS CRANMER,

Lord Archbishop of *Canterbury*.

T*homas Cranmer* was born at a Village call'd *Asfelaeton*, in *Nottinghamshire*, of an ancient and genteel Family, and of which Name and Family there was also a Seat in *Lincolnshire* called *Cranmer-Hall*; and being educated in good Learning, he was sent to the University of *Cambridge*, where he was chosen
Fellow

Fellow of *Jesus College*, and being Master of Arts, in course of Time, he married a Gentleman's Daughter, and therefore gave up his Fellowship, and became Reader of *Buckingham College*; and that he might apply himself with more Diligence to the Duty of his Office, he placed his Wife at an Inn in the Town, called the *Dolphin-Inn*, the Woman of the House being somewhat related to her; and from hence arose many false and slanderous Reports of him, even after he was Archbishop, some of his Enemies gave out that he had been only an Hostler, and therefore without any good Learning.

Whilst he continued Reader of *Buckingham College*, his Wife died in Childbed, after which the Masters and Fellows of *Jesus College*, desirous of having their old Companion, chose him again Fellow of that College, where being Tutor to two Sons of Mr. *Cressy*, of *Waltham-Abbey* in *Essex*, he went with his Pupils to their Father's House, and staid there some Months, because the Plague was at that Time at *Cambridge*. This was in the Year 1529, and at *Waltham-Abbey* he met with Dr. *Stephen Gardiner*, and Dr. *Fox*, the first Secretary, and the other Almoner to the King; who being his old Acquaintance, were desirous to hear his Opinion concerning the King's Divorce, which the Court of *Rome* had so long delayed. Dr. *Cranmer* told them, that he believed the most effectual Means to quiet the
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King's Mind upon this Question, Whether a Man might marry his Brother's Widow, was to have the Matter tried by the Word of God, and to refer the Discussion of it to some learned Divines, and not to stay for the Sentence of *Rome*, where Justice was set to Sale, and exposed to the best Bidder.

The King having heard this Advice by *Fox*, approved of it, and sent for *Cranmer* to draw up his Opinion in Writing, which he did, and back'd it with an Argument of the Unlawfulness of the Marriage from Scripture, the Fathers, and Councils, and consequently, that the Pope could not dispense with a Thing so contrary to the Word of God. This Work was publish'd about the Beginning of the Year 1531; but he was sent Ambassador to *Rome* the Year before, along with the Earl of *Wiltshire*, to defend the Judgment which he had given in Writing; where he acquitted himself as became a faithful and learned Man; and the Pope, to please the King, gave him the Title of his Penitentiary in *England*.

He afterwards received a Commission to depart from *Rome*, and proceed to the Emperor's Court, there to dispute upon this Question with the learned Men of *Germany*, where he so fully satisfied *Cornelius Agrippa* of the Unlawfulness of the Marriage, that others were discouraged from engaging in the Debate; but *Cornelius Agrippa* giving out that the Matter

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was clear and indisputable, fell under the Emperor's Displeasure, and dy'd in Prison.

About this Time, [*August 1532,*] Archbishop *Warham* died, and the King recommended *Cranmer* to the Monks of *Canterbury*, who immediately chose him Archbishop. As soon as he heard it, he was very much disturbed, considering the Uncertainty of the Times, the Weight of the Office, the Danger there was in its Management, and the Fate of his Predecessors, and therefore desired to be excused, and stayed seven Weeks in *Germany*, in hopes the King would forget him; but the King would not allow of his Reasons for not accepting it, but urged him to be consecrated as soon as he came home. *Cranmer* objected to the Oath that he must take to the Pope, which was wholly against his Conscience: But for this, the King found a *Salvo* from the Lawyers, by which he, by entering his Protestation, might take it as a Matter of Form.

When he found nothing could excuse him, he was consecrated, *March 30, 1533*, by *John Vaysey*, Bishop of *St. Asaph*, and *John*, Bishop of *Lincoln*. A little before his Consecration, he called a Synod, and proposed two Questions to be discussed; Whether to marry a Brother's Wife was contrary to the Laws of God, and indispensible by the Pope? *Prov. xiv. Cron. vii.* And whether there was Proof of carnal Copulation between *Arthur* and *Catherine*? All affirmed but six. These Ques-

tions being thus resolved, the Archbishop went to *Dunstable*, near which the Queen lay, and having summoned her, pronounced the Queen contumacious for not appearing, and to be divorced from the King. Whereupon at the next Meeting of the Synod it was decreed, That the Pope had no Jurisdiction in *England*: That the Archbishop was not Apostolic Legate, but Primate and Metropolitan of all *England*: That the King was Head of the Church under *Christ*: That Bishops should hereafter be made without the Pope's Consent, and the Tenths and First Fruits of Ecclesiastical Benefices, ought to be paid to the King, and not to the Pope. The Pope was very angry at these Proceedings, and excommunicated the King, who then favoured the Reformers, and tho' many Overtures of Reconciliation were made between the Pope and him, which he was ready sometimes to accept, yet *Cranmer* had always his Ear, kept his Favour till the Day of his Death, and was made Executor to his Will: Tho' he always told him the Truth, and often opposed his Designs, and particularly disputed in the House of Lords against the Six Articles in the Year 1539, above three Days together; which the King was so far from resenting, that he sent the Lord *Cromwell*, his Vicegerent, with the two Dukes of *Norfolk* and *Suffolk*, and all the Lords of Parliament to *Lambeth*, to dine with him, and to assure him of his Favour.

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He was no less inflexible in another Affair under the Reign of King *Edward VI.* when he would not consent to the dissolving of the Chanteries, till the King should be of Age ; proposing that the Revenues of the Religious Houses should be applied to the Relief of the poor Clergy, who were now brought under extreme Misery by the Sale of the impropriated Tythes, and protesting against the Waste and Depredations which were committed in the King's Minority ; which made the Duke of *Northumberland* his Enemy, and involved him in many Troubles ; which he was so much the more accustomed to bear, as that during the Reign of King *Henry*, his Friends and nearest Dependants would often forsake him, when they might have been useful to him.

King *Henry VIII.* dying in the Year 1547, the Archbishop soon obtained the Favour of the Successor (with some Influence in Affairs) whose Education he had hitherto chiefly directed, and to whom he was Godfather, as he was also to Queen *Elizabeth*.

He then published five Books in Maintenance of the Evangelical Doctrine of the Lord's Supper ; against which *Stephen Gardiner* wrote a Treatise, intitled, *An Explication and Assertion of the Catholic Faith, touching the blessed Sacrament of the Altar.* To which the Archbishop copiously and learnedly replied.

But Bishop *Gardiner* some Time after publish'd another Book in *Latin* upon the Subject,

ject, which he called *Marcus Constantius*, which was fully answered and confuted by *Peter Martyr*; and the Archbishop likewise answered it in part, tho' then in Prison.

Besides these Treatises, with several others, which he wrote; he had the chief Part in drawing up the Forty-two Articles in the Year 1551; he was also said to be Author of the *Catechism*, with Part of the Book of *Homilies*; and had the chief Inspection of the *Reformatio Legum*. He wholly applied himself to perfect the Reformation; and to that End, caused the Popish Mass to be laid aside, Church Images to be destroy'd, the Sacrament to be administer'd in both Kinds, the reading of the Scriptures to all; form'd a Liturgy in *English*, allowed the Clergy to marry, and ordered every thing in the Church as it now stands. Then he placed some Divines in both Universities, *Peter Martyr* at *Oxford*, *Martin Bucer*, and *Paulus Fugius* at *Cambridge*; and invited several others of the Reformation abroad into *England*. But nothing anger'd the Pope more than that he degraded those who opposed his Design, as *Gardiner* Bishop of *Winchester*, *Bonner* Bishop of *London*, *Tunstal* Bishop of *Durham*, *Heath* Bishop of *Worcester*, and *Day* Bishop of *Chichester*; who were all of them restored by *Queen Mary*, and studied to revenge the Wrong they had received, but especially *Gardiner*, whose Councils were chiefly followed.

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On the Accession of Queen *Mary*, in *September* 1553, there was a Report that he had changed his Religion with the Times, and that he had promised the Queen to say a *Dirige* Mass for her Brother, and that he had restored the Service of the Mass at *Canterbury*, to take off which Aspersions he published his own Vindication, and resolved to stand to the Decrees made in the Reign of *Edward VI.* as agreeable to the Word of God and the Apostles Doctrine: Then it was resolved that he must be taken off; but how to effect it was the Question: His Friends advised him to go into *Germany*, as others had done, but they could not prevail on him to desert the Cause of God, as he thought it, and so staying, he was summoned to appear at the Star-chamber, and there he was asked, if he acknowledged himself to be the Author of the Book he wrote in his own Vindication? He confessed he was the Author of it; and that it might be known that his Confession was voluntary, he declared his Concern, that the Book was published in the Manner it then appeared, since he had resolved to have enlarged it in many Points, and to have ordered it to be affixed at *St. Paul's*, and other Churches, with his Hand and Seal to it. The Commissioners seeing his Constancy, dismissed him for the present, saying, they had nothing more to say to him at that Time, but that he should hear farther from them.

He was not long after sent to the Tower, and condemned for Treason, in that he consented to the Queen's Exclusion; but when she could not justly deny him his Pardon, when all the rest concerned in the said pretended Treason, were discharged, and seeing he was the last of all who subscribed to King *Edward's* Request, and that much against his Will, he was released of the Treason; and as he could die but once, she resolved he should be burnt as an Heretic, besides she thought it might not seem quite so well, that he should be put to Death for Treason against herself, when it was so well known, that he had saved her in the Reign of her Father, in the Year 1536, when he had resolved to strike a Terror into all his Subjects, by openly putting her to Death; and no other Person about the King durst speak a Word in her Favour.

That the premeditated Murder of this good Archbishop might be the better coloured, he was sent to *Oxford*, with the Bishops *Ridley* and *Latimer*, under Pretence of having a fair Disputation with certain Divines on Matters of Religion; but they disputed under great Disadvantages.

The Commissioners appointed for this Purpose were Dr. *Martin* and Dr. *Story*, who received their Authority from the Queen, with *Brooks*, Bishop of *Gloucester*, who was appointed the Pope's Delegate; to whom, when he was brought to St. *Mary's* Church, he absolutely

solutely refused to pay any Reverence ; but, at the same Time, made a low Obeisance to the Queen's Commissioners.

He was charged with Heresy and Incontinency, and the Article of Treason was not forgot, tho' the Queen had pardoned it. He was accused of Heresy, because he had preached according to the Gospel, of Incontinence ; because he had been twice married ; of Treason, because he had subscribed King *Edward's* Will, or Letters Patents, which settled the Succession of the Crown on the Lady *Jane*, though, as is said before, he was the last Man that subscribed it ; insisting a considerable Time, that he could not do it in Conscience ; and the Will was already ratified by all the Council, as also by the Judges of the Realm.

When he confessed that he had been twice married, Dr. *Martin* said, that his Children then should be Bondsmen to the See of *Canterbury*. But the Archbishop smiled at that, and asked him, If a Priest should have Bastards by a Concubine, whether these Children would be Bondsmen to his Benefice ? Then said he, I hope you'll make my Children's Case no worse.

Having answered with Simplicity and Wisdom several Questions that were asked him, he was summoned to appear at *Rome* in four-score Days ; which he said he would do, if the King and Queen would send him. But that Citation was soon nullify'd, by a Letter ex-

contury from the Pope to degrade and deprive him, declaring that he had wilfully refused to obey the Summons; tho' the Letter came before the fourscore Days were expired, and tho' it was notorious that he was all the Time kept in close Prison, and so could not appear any where.

This Letter gave him Notice to prepare for Death, the Fear of which, notwithstanding his Innocence and Steadiness in all the former Actions of his Life, betrayed him at this Time into a very great Weakness. *Ridley* and *Latimer* were dead, who had often strengthened him in the Faith, as he had also assisted and comforted each of them; he was now left alone to struggle with powerful Temptations, destitute of real, and surrounded with pretended Friends, who, like so many Messengers of Satan, laid Snares in his Way, and with diligent Malice watch'd his Haltings; and this was the Issue of it, that at length he was treacherously inveigled to sign a Paper, in Confirmation of all the main Errors of Popery; all kind of Inducements were made Use of to bring him to this; he was promised not only Life, but Wealth, and Restitution to his former Dignities, or if he liked a private Life better, an honourable Stipend for his Maintenance, and an Assurance of the constant Favour of the King and Queen: Some think that it was none of these prevailed upon him so much, as the Desire he had to live, that he

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might finish his Answer to the Bishop of Winchester's Book, intituled, *Marcus Constantius*; which was wrote in Defence of Transubstantiation. But let the Motive be what it may, it is plain that it was against his Conscience. The Form of the Recantation, which he afterwards so much repented of, was as follows:

" I *Thomas Cranmer*, late Archbishop of
 " *Canterbury*, do renounce, abhor, and detest,
 " all Manner of Heresies and Errors of *Lu-*
 " *ther* and *Zwinglius*, and all other Teach-
 " ings which are contrary to sound and true
 " Doctrines. And I believe most constantly
 " in my Heart, and with my Mouth I con-
 " fess one Holy and Catholic Church visible,
 " without the which there is no Salvation;
 " and whereof I acknowledge the Bishop of
 " *Rome* to be supreme Head on Earth, to be
 " the highest Bishop and Pope, and Christ's
 " Vicar, unto whom all Christian People ought
 " to be subject.

" And as concerning the Sacraments, I
 " believe and worship in the Sacrament of the
 " Altar, the very Body and Blood of Christ,
 " being contained most truly under the Forms
 " of Bread and Wine: the Bread through
 " the mighty Power of God being turned in-
 " to the Body of our Saviour Jesus Christ,
 " and the Wine into his Blood.

" And in the other six Sacraments also (like
 " as in this) I believe and hold as the Univer-

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“ fal Church holdeth, and the Church of
 “ *Rome* judgeth and determineth.

“ Furthermore, I believe that there is a Place
 “ of Purgatory, where Souls departed be pu-
 “ nished for a Time; for whom the Church
 “ doth godly and wholesomely pray, like as
 “ it doth honour Saints and make Prayers to
 “ them.

“ Finally, in all Things I profess, that I
 “ do not otherwise believe, than the Catholic
 “ Church, and the Church of *Rome* holdeth
 “ and teacheth. I am sorry that ever I held
 “ or thought otherwise: And I beseech Al-
 “ mighty God, that of his Mercy he will
 “ vouchsafe to forgive me, whatsoever I have
 “ offended against God or his Church, and
 “ also I desire and beseech all Christian People
 “ to pray for me.

“ And all such as have been deceived either
 “ by my Example or Doctrine, I require them
 “ by the Blood of Jesus Christ, that they shall
 “ return to the Unity of the Church, that we
 “ may be all of one Mind, without Schism or
 “ Division.

“ And to conclude, as I submit myself to
 “ the Catholic Church of *Christ*, and to the
 “ Supreme Head thereof, so I submit myself
 “ unto the most excellent Majesties of *Philip*
 “ and *Mary*, King and Queen of this Realm
 “ of *England*, &c. and to all other their Laws
 “ and Ordinances, being ready always as a
 “ faithful Subject to obey them. And God
 “ is

“ is my Witness that I have not done this
 “ for Favour, or Fear of any Person, but
 “ willingly and of mine own Mind, as well
 “ to the Discharge of my own Conscience,
 “ as to the Instruction of others.”

The Recantation of the Archbishop was no sooner made, but the Doctors and Prelates without Delay, caused it to be printed and sent it abroad, that it might be in all Mens Hands. Whereunto for better Credit, first was added the Name of *Thomas Cranmer*, with a solemn Subscription, then followed the Witnesses to it: *Henry Sydall*, and Frier *John de Villa Garcina*.

All this while *Cranmer* was in Hopes of his Life, and might have been sure of it, had there been any Faith or Honour in the Promises of Papists; but this was the Fruit of his Recantation, that the Paper was scarce signed, but a Writ was issued for his Execution; and there was not so much as any Plea offered for the Violation of their Promises: Only they said, that though others might be pardoned on a Recantation, there was no Reason it should serve his Turn, who had been the great Promoter of Heresy, and had corrupted the whole Nation; that his reconciling himself to the Church, was good for his Soul, and might do good to others; but he should receive no other Benefit from it.

The Lord Chancellor *Heath* took Care,
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not only to enroll the Writ, but also the Warrant, by which he was ordered to issue it. Which being a Thing unusual, it seemed as if, by this Act, he would be thought to wash his Hands from the Blood of this innocent Man.

The Order of his Execution being concealed from him, the Queen sent privately for Dr. Cole, Provost of *Eton*, and commanded him, against the 21st of *March*, to prepare a Funeral Sermon for *Cranmer's* Burning, and instructing him farther what to do sent him away.

Soon after the Lord *Williams* of *Tame* and the Lord *Shandois*, Sir *Thomas Bridges*, and Sir *John Brown* were sent for, with other Justices of the Peace, and commanded in the Queen's Name, to be at *Oxford* on the same Day, with their Servants and Retinue, lest there should be any Tumult on the Occasion.

Dr. Cole having his Instructions, as before mentioned, repaired to *Oxford*, ready to play his Part; the Day before the Execution he went to *Cranmer* into the Prison, to try if he continued in the Catholic Faith, as he before left him: And *Cranmer* having answered him, that by God's Grace, he would daily be more confirmed in it, he left him for that Time, but returned the next Day, giving the Archbishop as yet no Notice of the Death, he was so soon to suffer: He asked him if he had
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Money, and being answered, that he had none, he gave him fifteen Crowns to distribute as he thought fit; and so exhorting him to Constancy in the Faith took leave of him, and went to make ready for his Sermon.

By this, and some other Things, the Archbishop began to guess at what they were about. It being yet but early in the Morning, and the Lords and Gentlemen who were to attend the Execution being not yet come, the *Spanisb* Frier, before mentioned, *John de Villa Garcina*, came to the Archbishop in the Prison, and brought a Paper with Articles, which *Cranmer* was openly to profess in his Recantation before the People, earnestly desiring him to write the said Articles over with his own Hand, and sign them with his own Name; which when he had done the Frier desired that he would write another Copy, which should remain with him, and that he did also. But yet the Archbishop being not ignorant of what they intended, and thinking the Time at Hand in which he could no longer dissemble the Profession of his Faith with *Christs* People, he put secretly in his Bosom his Prayer, with his Exhortation, written in another Paper, which he resolved to recite to the People, before he made the last Profession of his Faith; fearing lest if they had heard the Confession of his Faith first, they would not afterwards have suffered him to exhort the People.

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Soon after, at about Nine of the Clock, the Lord *William's*, the Lord *Shandois*, Sir *John Brown* and other Justices, who were sent by the Queen's Council, came to *Oxford* with a great Train of Servants. And a great Concourse of People of all Sorts being gathered together, the Archbishop was led from the *Bocardo* Prison to *St. Mary's Church*: And a lamentable Spectacle it was to all Christian Eyes to behold him, who late was Archbishop, Metropolitan, and Primate of *England*, the King's Privy Councillor, and regarded as one of his greatest Favourites, in a bare ragged Gown, with an old dirty square Cap, exposed to the Contempt of all Men, deprived of all his Wealth and Dignities. and condemned to die the most painful Death.

Being brought to the Church he was set on a high Seat that he might be seen by all Men, and Dr. *Cole*, began his Sermon, which gave him Notice, that he was forthwith to be executed, treating in his Discourse on the Justice and Mercy of God, which are not inconsistent Attributes, and then applying his Distinctions to the Condition of Princes, who are Gods upon Earth, whom it behoves to be just as well as merciful.

He magnified the Archbishop's Conversion, saying, That it proceeded from the Hand of God, having not been wrought in him by Arguments, but through the immediate Working of the Spirit. He gave him great Hopes
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of Heaven, and assured him there should be Masses said for his Soul in all the Churches of *Oxford*.

When the Sermon was ended, the Preacher called out to him to make a true and open Profession of his Faith, that there might be no Room of Suspicion left of his not being a *Catholic*. The Archbishop said, He would give an Account of his Faith with all his Heart: And then standing up, proceeded to open it to them. He desired the People to pray to God to forgive him his Sins, calling himself the greatest of Sinners, and saying, in the Humility of his Heart, that he had more Sins to answer for than any Man; of which there was one that troubled him above the rest, which he would forthwith take Notice of: He then pulled the Paper out of his Bosom, which he had drawn up as his secret, but true Confession of Faith; which he read to the People.

The Paper began with a Prayer, full of Expressions of Remorse and Sorrow; he then proceeded out of it to exhort the People not to set their Hearts on Things of the World; to obey the King and Queen for Conscience Sake; to love one another; and to relieve the Poor: Then repeated the *Apostles Creed*, and his Belief of the Scriptures. And now, said he, I come to the Point which troubles my Conscience more than any Thing that ever I said or did in my whole Life; which was my sub-
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scribing a Paper contrary to the Truth, and against my Conscience, which Paper I here renounce and refuse : And forasmuch as my Hand offended in signing it ; that Hand shall be first punished : If I am to die by Fire, that Hand shall be first burnt.

And as for the Pope, I renounce him as Antichrist, with all his false Doctrine : And as for the Sacrament, I believe as I have taught in my Book against the Bishop of *Winchester* ; which Book teacheth so true a Doctrine of the Sacrament, that it shall stand at the last Day before the Judgment of God, where the Papistical Doctrine, contrary thereunto, shall be ashamed to shew its Face.

Upon hearing this, the whole Congregation was much startled and amazed, it being so contrary to what they had been told of his Recantation. But the Papists railed at him, and called him Dissembler : But he reply'd, *Ah ! my Masters, do not take it so, for I was always a Hater of Falshood, and a Lover of Simplicity, and never before this Time have I dissembled ;* and then the Tears gushed plentifully from his Eyes ; and he began to speak more of the Sacrament, but his Enemies cried out, Stop the Heretic's Mouth, pull him down ; which when they had done, they led him towards the Fire, and the Friars went along with him, crying out to him, What Madness has possessed you, that you have returned again to your Errors ? And using many threatening Speeches.

Speeches to him, but he regarded them not, nor made them any Reply, only to one whom he found very troublesome, he said he wished he would go home to his Study, and ply his Book diligently; saying, If he did diligently call upon God, and read more, he would get Knowledge.

When he came to the Place of Execution, which was in the Town Ditch that is round the Walls of *Oxford* over-against *Baliol College*, in the very Place where the Bishops *Ridley* and *Latimer* had suffered before, he kneeled down, and prayed to God, and then prepared himself for the Fire, by stripping himself to his Shirt, which reached down to his Feet: His Feet were bare, and so was his Head, which had not any Hair on it; but his Beard was long and thick, covering his Face with a marvellous Gravity, which moved Pity in the Beholders. Several Persons shook him by the Hand, and took Leave of him: Then the Chain was cast about his Body, and he fastened to the Stake.

When the Wood was kindled, and the Flames came near him, he stretched forth his right Hand, as he had promised; and never moved it from the Fire, save once, that he wiped his Face with it, till it was quite burnt to Ashes; of which, *Thuanus*, tho' not a Protestant, gives a particular Relation. When the Fire reach'd his Body, he seem'd not to feel any Pain; but he lifted up his Eyes to Hea-

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ven, often saying, *That unworthy Hand*; and often crying out, *Lord Jesus receive my Spirit*, till he gave up the Ghost, which was in the sixty-seventh Year of his Age, on *March* the 21st, 1556.

By his Death he seemed to verify what King *Henry VIII.* had once foreboded, when he promoted him to the Archbishoprick: He made him change the Coat of his Family, and instead of the *Crane*, which before was given by the *Cranmers*, to take the *Pelican*, which is said to feed her Young Ones with her Blood; intimating, as if he foresaw that this holy Man would sometime die a Martyr for the Gospel.

The HISTORY of
JOHN MAUNDRELL,
WILLIAM COBERLEY,
AND
JOHN SPICER.

John Maundrel, was the Son of *Robert Maundrel*, of *Rowd*, in the County of *Wilts*, Farmer, and was brought up from his Childhood in Husbandry. After he came to *Man's Estate*, he dwelt in a Village called *Buchampton*,

champton, in the Parish of *Revel*, in the County of *Wilts* aforesaid, where he had a Wife and Children, and bore an extraordinary good Character, for an honest, industrious, and sober Man. This *John Maundrel*, after the Scripture was translated into *English*, by that faithful Apostle of *England*, *William Tindal*, became a diligent Hearer, and a fervent Embracer of God's true Religion. He delighted in nothing so much as to hear and speak of God's Word, and was never without a *New Testament* about him, altho' he could not read himself; but when he came into any Company that could, his Book was always ready. He had a great Memory, and could recite most Parts of the *New Testament*.

In the Days of King *Henry VIII.* when Dr. *Trigonion* and Dr. *Lee* visited the Abbies, the said *John Maundrel* was brought before Dr. *Trigonion*, at an Abbey called *Edington*, in said County of *Wilts*, where he was accused of having spoke against the Holy Water, and Holy Bread, and such-like Ceremonies; and for the same was ordered to do Penance in a white Sheet, and bear a Candle in his Hand round the Market, in the Town of the *Devizes*. His Fervency, nevertheless, did not abate, but by God's merciful Assistance he was the more confirmed in the Truth.

In the Reign of Queen *Mary*, when Popery was restored, and God's true Religion

put to Silence, *John Maundrel* left his own House, and went into *Gloucestershire*, and the North Part of *Wiltshire*, and seeking such Men as he knew feared God, he lived sometimes with one, and sometimes with another, as a Servant to keep their Cattle; but after a while returned to his own Country, and there coming to the *Devizes* to a Friend, named *Anthony Clee*, he talked to him about returning to his own House; but the other exhorted him, by the Words of the Scripture, to flee from one City to another, he replied by the Words of the *Apocalypse* xxi. of them that be fearful, &c. that he needs must go home; and so he did, where he, with *Spicer* and *Coberley* used at different Times to confer together.

At length they agreed to go together upon a *Sunday* to the Parish Church, called *Revel*, where the said *Maundrel*, and the other two, seeing the Parishioners follow in Procession, and worship the Idol there carried along, they advised them to leave the same, and return to the living God; and spoke particularly to one *Robert Barksdale*, a principal Man of the Parish, but he regarded them not.

After this, the Vicar came into the Pulpit, and being about to begin his Bead-Roll, and pray for the Saints in Purgatory; *John Maundrel*, speaking with an audible Voice, said, He was the Pope's Pinfold, and his two Companions affirmed the same; whereupon,
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by Order of the Priest, they were sent to the Stocks, where they were kept till Service was done, and then were carried before a Justice of the Peace, who sent them all three to *Salisbury* Goal, and there they were presented before Bishop *Capon*, and *William Geffrey*, the Chancellor of the Diocese; by whom they were imprisoned, and oftentimes examined privately at their own Houses, but seldom openly. And at the last Examination, the Chancellor, being accompanied by Mr. *St. John*, High Sheriff of the County, and many Popish Priests of the Parish of *Fisherton-Anger*, demanded of them, How they believed?

They answered, as Christian Men should and ought to believe: And first, they said they believed in God the Father, and in the Son, and in the Holy Ghost, the twelve Articles of the Creed, the Holy Scripture, from the first of *Genesis* to the last of the *Revelations*. But the Chancellor examin'd them concerning particular Articles: First, Whether they did not believe, that in the Sacrament of the Altar, as he term'd it, after the Words of Consecration spoken by the Priest at Mass, there remained no Substance of Bread nor Wine, but Christ's Body, Flesh and Blood, as he was born of the Virgin *Mary*; whereunto they answered negatively, saying, That the Popish Mass was abominable Idolatry, and injurious to the Blood of Christ; but confessing, that in a faithful Congregation,

the Sacrament duly administer'd, according to Christ's Institution, his Body and Blood is spiritually received by the faithful Believer.

Then being asked, Whether the Pope was Supreme Head of the Church, and Christ's Vicar on Earth? They answered negatively, saying, That the Bishop of *Rome* usurped over Emperors and Kings, and was Antichrist, and God's Enemy.

The Chancellor said, Will you have the Church without a Head?

They answered, Christ was Head of his Church, and under Christ the Queen's Majesty. What, said the Chancellor, a Woman Head of the Church? Yes, said they, within her Grace's Dominions.

Next they were asked, Whether the Souls in Purgatory were delivered by the Pope's Pardons, and the Suffrages of the Church?

They said, they believed faithfully that the Blood of Christ had purged their Sins, and the Sins of them who were saved, unto the End of the World, so that they feared nothing from the Pope's Purgatory, nor esteemed his Pardons.

Then they were asked, Whether Images were necessary to be in Churches, and Saints to be prayed to and worshipp'd?

They answered negatively; *John Maundrel* answered, That wooden Images were good to roast a Shoulder of Mutton, but evil in the Church, whereby Idolatry was committed.

These

These Answers being made, the Chancellor read their Condemnation, and so delivered them to the Sheriff. Then said *John Spicer* to the Sheriff, Oh, Master Sheriff! Now do they make you their Butcher, that you may be also guilty with them of innocent Blood before the Lord.

This was on the 23d of *March*, Anno 1556, and the next Day, the 24th, they were carried out of the common Goal, to a Place between *Salisbury* and *Wilton*, where two Posts were set up to burn them at. When they were come to the Place of Execution, they kneeled down, and prayed privately together; and then being stript to their Shirts, *John Maundrel* spoke with a loud Voice, and said, *No, not for all Salisbury*; which Words were supposed to be an Answer to the Sheriff, who offered him the Queen's Pardon if he would recant. And after that, *John Spicer* spoke, and said, *This is the joyfullest Day that I ever saw*. Thus were they burnt at two Stakes, where they gave, with great Constancy and Resolution, their Bodies to the Flames, and their Souls to the Lord, for the Testimony of his Truth.

It is to be noted of *William Coberley*, that whilst he was in Prison, his Wife, named *Alice*, was also apprehended, and detained in the Keeper's House; where the Keeper's Wife, *Agnes Penicote*, played her this Trick; she heated a large Key red hot, and laid it on the

Grafs in the Back-Yard; then calling to *Alice Coberley* to fetch it in all hafte, the poor Woman fuddenly catching it up, burnt her Hand grievoufly; which made her cry out. Ah, thou Drab, faid the Keeper's Wife, how fhould'ft thou, that can'ft not abide the burning of the Key, be able to abide the burning thy whole Body; and this induced the other to revoke.

But to return to the Story of *Coberley* her Husband, who was not to be deterred by any fuch Arts; when he was brought to the Stake, as the Wind ftood he was fomewhat long in burning: After his Body was fcorched with the Fire, and his left Arm drawn and taken from him by the Violence of the Fire, the Flefh being confumed to the Bone, he ftooped over the Chain, and with his right Hand ftruck his Breafte fofly, the Blood and Matter iffuing out of his Mouth. Afterwards when they all thought he had been dead, he rofe fuddenly upright, and then fell again into the Fire.

The HISTORY of

JOAN WAST.

JOan Wafte, of the Parifh of *All-Hallows*, in the Town of *Derby*, was a very fingular Example of Conftancy and Piety, who
was

was the Daughter of *William Wast*, a Barber and Ropemaker of the said Parish; and tho' born blind, learned to knit Stockings and Sleeves; by which, and assisting her Father and Brother in making Ropes (for she never would be idle) she got herself a competent Maintenance. In King *Edward's* Days, being about sixteen Years old, she frequented the Churches very much, the Service being then performed in a Language understood by all, and was much affected with the Sermons of the Protestants, who were very zealous; and particularly Dr. *Taylor*, who used to assert in his Preaching, that what he taught, he believed in his Conscience to be true, and would answer for it at the Judgment-Seat of God.

She also spared so much out of her Labour, as to purchase a New Testament, which she procured Persons, either by Friendship, or by paying them for it, to read so long by her, that she had got many Chapters by Heart, and by both Means had arrived at a good Knowledge of the Protestant Doctrines.

In Queen *Mary's* Reign, being then about twenty-two Years old, she was accused to Dr. *Ralph Banes*, the Bishop of *Litchfield* and *Coventry*, (a Man of a burning Zeal in the Popish Cause) of Heresy, in holding, That the Sacrament was only a Memorial, or Representation,

tation, of Christ's Body, and that the Elements were meer Bread and Wine, and not Christ's real Body, after Consecration; and that they ought not to be kept from time to time upon the Altar, but immediately received, &c.

Being summoned to answer to this Accusation, she said, That she believed as she had been taught in King *Edward's* Time, which was according to Scripture; but afterwards being terrified with Threatenings from the Bishop and his Chancellor, Dr. *Draycot*, she added, if the Bishop would take it on his Conscience, that the Popish Doctrine was true, and would answer for her before God, as Dr. *Taylor* had promised, she, being a poor ignorant Woman, would submit: The Bishop promised he would; but the Chancellor told him, he ought not to engage in that Manner for an Heretic; whereupon the Bishop retracted, and the Woman persisting in her Belief, received Sentence of Condemnation, and being delivered to the Bailiffs of the Town to be kept till the Writ *de Hæretico comburendo* came down, she was burnt in a Place call'd *Windmill Pit*, August 1, 1556.

The

The HISTORY of

JOHN BROWN.

John Brown was taken up upon the Information of a Soul-Priest, for jocularly asking him, how he could save a Soul, if he knew not where to find it, when he went to Mass, nor where he left it when Mass was done? The Priest, angry at his Demand, accused him to Archbishop *Warham*, by whose Warrant he was carried before him and Bishop *Fisher*, who ordered him to be set barefoot upon hot Coals, to oblige him to deny his Faith; which not prevailing, he was sent to *Ashford*, put into the Stocks at Night, and the next Day being *Whitsunday*, in the Evening he was burnt in that Town, *Anno* 1557.

The HISTORY of

THOMAS BROWN.

Thomas Brown, of *St. Bride's* Parish in *Fleet-Street*, being at *Fulham*, was required to be present at Mass; but refusing, was summoned before the Bishop, to hear the definitive

finite Sentence, which, as he was about to do, he said to *Brown*, that he heard that he and his Fellows reported, that he sought their Blood; to which *Brown* answered, that he was indeed a Blood-sucker, and wished he had as much Blood as was in the Ocean for him to suck; whereupon *Boner* proceeded to condemn him for Heresy; and he was burnt in *Smithfield*, *January 27, 1556.*

The HISTORY of
JOAN LASHFORD.

Joan Lashford, of *Little All-hallows*, in *Thames-street*, was accused of not coming to Mass, or receiving the Sacrament, or being confessed for above a Twelvemonth before, saying, that her Conscience would not suffer her to do otherwise. She being about twenty Years old, was, for these Crimes, as they were accounted, taken and kept in the Bishop's Prison, where she was tempted by Promises and Threatenings, to renounce her former Opinions, but she would not; and was thereupon condemned for Heresy, and burnt in *Smithfield* likewise, on *January the 27th, 1556.*

The

The HISTORY of
THOMAS MORE.

Thomas More, was a poor ignorant Servant, of about twenty-four Years of Age, who being to see his Friends, happened to say, that his Maker was in Heaven, and not in the *Pix*, he was hereupon apprehended and examined by the Bishop, who asked him, whether he did not believe that Christ's Flesh, Blood, and Bone were in the *Pix*? To which he answered, *No*. And was thereupon sentenc'd to Death at *St. Margaret's Church* in the Town of *Leicester*, and suffered in the same Town, on *June* the 26th, 1556.

The HISTORY of
RALPH ALLERTON.

Ralph Allerton, of the County of *Middlesex*, was apprehended and brought before the Lord *Darcy of Chick*, to whom he was accused of absenting from the Church, and teaching others to do so too. For this he was carried before the Council, who referred the Determination of his Case to Bishop *Boner*, and he by Threatenings, and other subtle Means, made

made him recant his former Profession at *St. Paul's Cross* openly; but his Conscience would not suffer him to continue in his Errors; but teaching his former Doctrines, he was apprehended again, and examined several Times, and accused by one *Tye*, a Priest, as a seditious Fellow, who persuaded other Men to do as he did: At last he proceeded to the Doctrine of Transubstantiation, and to exhibit Articles against him; in which it was alledged, that *Allerton* asserted, That in the Sacrament, after Consecration, there still remained material Bread, and material Wine; that he would not come to Mass, &c. that he spoke against the Bishop of *Rome*, Church, and See of the same; that he approved of the Opinions of *Cranmer*, *Ridley*, and *Latimer*, lately condemned and burnt; that he approved the Book of Common Prayer, as put out in the Time of *Edward VI.* as good and godly, &c.

After many Endeavours to bring him to Recantation in vain, *Boner* asked him, if he had any thing to say, why he should not pronounce Sentence of Condemnation against him? But he objected only the Truth of his Faith, and that there was no Heresy in what he held. So he was condemned, and delivered over to the secular Officers.

The

The HISTORY of

WILLIAM TYMS.

William Tymes was Deacon and Curate of *Hockley in Essex*, where, in *Queen Mary's* Time, two Sermons were preached in the Woods belonging to *Mr. Tyrel*, one called *Plumborow-Wood*, and the other *Bechewood*. At these Sermons was frequently one *John Gye*, an honest Man, and Servant of *Mr. Tyrel*, with his Wife; but when it came to be known to his Master that his Woods were polluted, as he term'd it, by such unlawful Assemblies, he was very angry with *John Gye* because he did not discover them. This *Tyrel* was in the Commission of the Peace, and appointed to do what he could to suppress the Gospel, which Order he obeyed to the utmost of his Power; and coming to *Hockley* to examine into this Matter, and enquire who were at these Preachings, many were found faulty, for there were at least an Hundred that frequented them.

Tyrel began first with his Servant *John Gye*, and asked him where that naughty Fellow was who serv'd their Parish, one *Tymes*? For it was told him, he said, that he had brought all these wicked People into the Country; and bade him fetch him to him: But *Gye* denied

nied that he knew where he was. Upon which another of Justice *Tyrel's* Men, named *Richard Sberiff*, stept forward, who, being willing to serve his Master's Pleasure in any Thing, said he knew where he was. Well then, said *Tyrel*, go with the Constable and bring him before me. *Sberiff* being diligent, made sure Work, and immediately, with the Constable, brought him before his Master.

Tyrel, at *Tyms's* Arrival, ordered every one to depart; and it was wisely done, for he was not able to open his Mouth against *Tyms* without Reproach, and there he kept him above three Hours. Some Persons listening at the Door, heard the Justice say thus to *Tyms*:

"Methinks, *said he*, when I see the blessed Rood, it makes me think on God."

Why, Sir, said *Tyms*, if an Idol which is made with Men's Hands, makes you remember God, how much more ought the Creatures of God, as Man, being his Workmanship, and made after his own Image; or the Grafs, or the Trees, that bring forth Fruit, make you remember him?

After a great deal more Discourse, in which *Tyms* shewed him how weak and simply he argued, *Tyrel* was so provoked, that he called him, Traiterous Knave.

Why, Sir, said *Tyms*, in King *Edward's* Days, you affirmed the Truth that I do now.

Affirm!

Affirm! quoth he : But by God's Body, I never thought it in my Heart.

Then I pray, Master *Tyrel*, said *Tyms*, bear with me, for I have been a Traitor but a little while, and you have been so six Years.

The Justice, after this, sent *Tyms* to *London* to the Bishop, and from him he was sent to the Bishop of *Winchester*, and from him to the *King's Bench*.

When *Tyms* came before the Bishop of *London*, there was present the Bishop of *Bath*, and *Tyms* was examined concerning his Faith before them both, and God had given him Courage and Sense enough to answer them both, with a Spirit and Assurance worthy the Cause he was to maintain. Then one of the Bishops spoke to the Constable, and said, I pray you give him good Counsel, that he may turn from his Errors : The Constable answered, My Lord he is resolute, and I believe will not turn.

Both Bishops began now to be weary of him, for he had troubled and vexed them sorely with his Answers for above six Hours, and they pretended to pity his Case ; one of them saying, Good Fellow thou art bold, and hast a lively Spirit, I would thou hadst Learning equal to it. I thank you, my Lord, said *Tyms*, ye are both learned, and I would you had a good Spirit to your Learning. Then they broke up, and *Tyms* was sent to the Bishop of *Winchester*, at that Time Lord High Chancellor of *England*, and by him he was sent to the

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The HISTORY of
King's Bench, where he was much strengthened in the Faith by other worthy Sufferers he found there.

Tyms was but a Deacon, and very meanly cloathed, not like a Priest, nor going in a Gown, but in a Coat, and his Stockings were of two Colours, the upper Part white, and the lower of Sheep's Ruffet; whereupon the proud Bishop of *Winchester*, when he saw his Attire, began to scoff him: Sirrah, said he, are you a Deacon? Yes, my Lord, answer'd *Tyms*: So I think, said the Bishop, for you are decked like one. My Lord, said *Tyms*, my Vesture doth not so much vary from a Deacon, as methinks your Apparel doth from that of an Apostle. One of the Gentlemen belonging to the Bishop spoke also scoffingly to him; but the Bishop bade them take him away, and bring him before him again on the Morrow.

But the Bishop of *Winchester*, either thro' Disorder, or Want of Leisure, returned him again to his Ordinary Bishop from whence he came; and he joining him with five others, viz. *Robert Drakes*, *Thomas Spurge*, *Richard Spurge*, *John Cavel*, and *George Ambrose*, they were all brought together before him into the Consistory Court of *St. Paul's, London*, and told if they did not then submit to the Court of *Rome*, they should be condemned for Heresy.

The Bishop of *London* began with *Tyms*, saying,

saying, I will begin with thee first, for thou hast been the Ringleader of these thy Companions ; thou hast taught them Heresies, and confirmed them in their erroneous Opinions, and hast endeavoured, as much as in thee lyeth, to make them like thyself ; with many more Words to the same Purpose: And therefore, said the Bishop, let me hear what thou canst say, why I should not proceed against thee as thine Ordinary.

My Lord, said *Tyms*, will you now give me Leave to speak ? Yes, said *Bonner*.

Then, said *Tyms*, my Lord I marvel that you will begin with a Lie. You call me Ringleader and Teacher of this Company ; but how untruly you have said so, shall soon appear; for there are none of all these, my Brethren, who are brought here as Prisoners, but when they were at Liberty, and out of Prison, they dissented from you and your Doings, as much as they do at this present : So that it is evident they learned not their Religion in Prison. And as for me, I never knew them, till by your Command I was made a Prisoner with them. How could I then be their Ringleader and Teacher ? So that all the World may see how untruly you have spoken : And as for my Fault, which you make so grievous, whatsoever you judge of me, I am well assured that I hold no other Religion than Christ preached, the Apostles witnessed, the Primitive Church received, and now of late the Apo-

stolical and Evangelical Preachers of this Realm taught ; for the which you have cruelly burnt them, and now you seek our Blood also. I do not refuse you for mine Ordinary.

Then said the Bishop, I perceive thou wilt not be accounted their Ringleader ; but how sayest thou, wilt thou submit thyself to the Catholic Church, as an obedient Child ? And for so doing, thou shalt be kindly received, and do well enough ; otherwise thou shalt have Judgment as an Heretic.

Tyms answered, My Lord, I doubt not but that I am of the Catholic Church, whatsoever you judge of me : But as for your Church, you have before this Day renounced it, and by corporal Oath promised never to consent to the same : But, contrary to this your Oath, you have again received into this Realm the Pope's Authority, and therefore you are perjured and forsworn all of ye. Besides this, you have both spoken and written very earnestly against the usurped Power of the Pope ; and now you burn Men that will not acknowledge the Pope to be Supreme Head of the Church.

Have I, quoth the Bishop ? Where have I written any Thing against the Church of *Rome* ?

My Lord, said *Tyms*, the late Bishop of *Winchester* [for now *Dr. Gardiner* was just dead] wrote a very learned Oration, entitled, *De vera Obedientia*, which contained worthy Matter against the *Romish* Authority ; unto which

Book

Book you made a Preface, inveighing largely against the Bishop of *Rome*, reproving his Tyranny and Falshood, calling his Power false and pretended: The Book is yet extant, and you cannot deny it.

Then the Bishop, being somewhat concerned, spoke mildly, saying, Lo, here is a goodly Matter; the Bishop of *Winchester* wrote a Book against the Supremacy of the Pope's Holiness, and I wrote a Preface to the same Book, tending to the same Effect; and this we did because of the perilous World that then was; for then it was made Treason, by the Laws of this Realm, to maintain the Pope's Authority. And it was then dangerous to profess to be a Favourer of the See of *Rome*, and therefore Fear compelled us to comply with the Times; otherwise there had been no Way for us but one; for if any one utter'd his Conscience, in maintaining the Pope's Authority, he suffered Death for it: But since the Queen's coming to the Throne, when we may boldly speak our Consciences, we have acknowledged our Faults. And my Lord of *Winchester* was not ashamed himself to recant the same at *Paul's Cross*: And also thou thyself seest that I stand not in it, but have willingly submitted myself. Do thou also as we have done.

My Lord, said *Tyms*, that which you have written against the Supremacy of the Pope may be well proved by the Scripture to be

true : But that which you now do is against the Word of God, as may be also well proved.

After this, and more Discourse to the same Purpose, the Bishop proceeded according to Form of Law, causing his Articles and Answers to the same to be then and there openly read ; in which *Tyms* acknowledged only two Sacraments, *Baptism* and *the Lord's Supper*, commended the Bishop of *Winchester's* Book *De vera Obedientia*, and the Bishop of *London's* Preface to the same. He said Mass was Blasphemy to Christ's Passion and Death. He said also, That Christ is not corporally nor spiritually present in their Sacrament of the Altar ; but as they use it, it is an abominable Idol.

Then the Bishop exhorted him to revoke his Heresies, as he called them, and to conform himself to the Church of *Rome*, and not to stand so much to the literal Sense of the Scriptures, but to use the Interpretation of the old Fathers.

To which *Tyms* answered, I will not conform thereto, and I thank God for this Day, for I trust he will turn your Cursings into Blessings. He also said, What have you to maintain the Real Presence of Christ in the Sacrament withal, but only the bare Letter ?

We have, said the Bishop, the Catholic Church. No, said *Tyms*, you have the Popish Church of *Rome* for you, for which you are perjured and forsworn ; and the See of *Rome* is the
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the See of *Antichrist*, and therefore to that Church I will not conform myself, nor once consent unto it.

The Bishop, finding him constant and immoveable in his Faith and Perswasion, read the definitive Sentence against him, and delivered him to the Secular Power.

Afterwards the Bishop called *Robert Drakes* to him, and used the like kind of Exhortation as he had done before to *Tyms*: But *Drakes* said, As for your Church of *Rome*, I utterly defy and deny it, with all the Works thereof, even as I deny the Devil and all his Works.

The Bishop perceiving his Exhortation would not prevail, gave Sentence also against him, and delivered him over to the Sheriff.

Thomas Spurge being next demanded if he would return to the *Catholick* Church, said as followeth: *As for your Church of Rome, I utterly deny it: But to the true Catholic Church I am content to return, and continue in the same, whereof I believe the Church of Rome to be not Part or Member.*

In fine, calling all the rest in their Turn, and upon the like Demands receiving the like Answers, the Bishop gave Sentence against each of them; and so ridding his bloody Hands, committed them to the Custody of the Sheriffs of *London*, who sent them to *Newgate*, whither they all went most joyfully, abiding there the Lord's good Time, wherein they should seal their Faith with their Blood, which they most
stoutly

300 *The HISTORY of*
stoutly and willingly performed, on the
14th of *April*, 1556.

The HISTORY of
JOAN BEACH, Widow,
AND
JOHN HARPOLE.

Joan Beach, Widow, lived in the Parish of Tunbridge, in the County of Kent, in the Diocese of Rochester, and was brought before Maurice, Bishop of the said Diocese, and had the following Articles exhibited against her, viz.

I. *That she was of the Parish of Tunbridge, and in the Diocese of Rochester.*

Which she confesses to be true.

II. Item, *That all People who preach, teach, believe, or say otherwise, or contrary to their Mother, Holy Catholic Church, are excommunicate Persons and Heretics.*

This also she acknowledged to be true; adding withal, that nevertheless she believeth not the Holy Catholic Church to be her Mother, but believeth only the Father of Heaven to be her Father.

III. Item, *That the said Joan Beach hath affirmed, and yet doth affirm, maintain, and believe,*

believe, contrary to the said Mother, Holy Church of Christ, viz. That in the Blessed Sacrament of the Altar, under the Form of Bread and Wine, there is not the very Body and Blood of our Saviour Christ in Substance, but only a Token and Memorial thereof, and that the very Body and Blood of Christ is in Heaven, and not in the Sacrament.

To which she answered, That she hath, and yet doth verily believe, hold, and affirm, in the Sacrament of the Altar, under the Forms of Bread and Wine, not to be the very Body and Blood of our Saviour in Substance, but only a Token and Remembrance of his Death to the faithful Receiver; and that his Body and Substance is only in Heaven, and not in the Sacrament.

IV. Item, *That she hath been, and yet is among the Parishioners of Tunbridge, openly and vehemently suspected to be a Sacramentary and Heretic.*

To which she returned Answer, That as touching how she hath been, or is noted and reputed among the Parishioners of *Tunbridge*, she could not tell; howbeit, she believed, that she was not so taken and reputed.

John Harpole, of the Parish of *St. Nicholas*, in *Rocheſter*, was also brought at the ſame Time before *Maurice*, Biſhop of that Dioceſe, and having the ſame Articles propoſed to him, made the like Answers: Wherefore they were both

both sentenc'd together, and suffered in one Fire, in the City of *Rochester*, on the first Day of *April*, 1556.

The HISTORY of

JOHN HULLIER.

John Hullier was first brought up at *Eton*-School, and afterwards went to *Cambridge*, where he entered into Holy Orders, and in that Time suffered for his sincere setting forth the true Doctrine of the Gospel, being examined by Dr. *Thurlby*, Bishop of *Ely*, and his Chancellor, by whom he was condemned to the Flames, and patiently resigned his Breath on the second of *April*, 1556. And great Pity it is, that so little Matter is left concerning the Proceedings against him, which might the more have been expected, as his Martyrdom was in an University abounding with Men of Letters.

The HISTORY of

Six MARTYRS.

NOT long after the Death of *Robert Drakes*, *William Tymes*, and the other *Essex* Martyrs, executed in *Smithfield*, as is before

fore specified, followed the Martyrdom of six others, in one Fire in the Town of *Colchester*, where the greatest Part of them had dwelt, viz.

Christopher Lyster, of *Dagenham*, Husbandman.

John Mace, of *Colchester*, Apothecary.

John Spencer, of *Colchester*, Weaver.

Simon Joyce, Sawyer.

Richard Nichols, of *Colchester*, Weaver.

John Hammond, of *Colchester*, Tanner.

With these six was also joined another, whose Name was *Roger Crasbroke*; but he afterwards submitted himself. The other six were sent by the Earl of *Oxford*, and other Commissioners, to *John Kingston*, Batchelor of Civil Law, Commissary in *Essex*, under Bishop *Bonner*; and the said Commissary sent them up to *London* to the Bishop, who caused them to be brought to his House at *Fulham*; and there he openly administered to them divers Articles, the same as had formerly been delivered to others; to which they returned Answer as follows:

I. To the first, *That there is only one Catholic Church on Earth, in which the Religion and Faith of Christ is truly professed*: They all consented and agreed; but *John Spencer* added, that the *Romish Church* is no Part of Christ's Catholic Church.

II. To the second, *Concerning the Seven Sacraments*,

craments, they answered, *That in the true Catholic Church of Christ, there are but two Sacraments, that is to say, Baptism and the Lord's Supper.*

III. To the third, they agreed and confessed, *That they were baptized in the Faith and Belief of the Catholic Church, and that their Godfathers and Godmothers had promised and professed for them, as is contained in the said Article.*

IV. To the fourth Article, Concerning their Continuance in that Faith and Profession into which they were baptized; they agreed, that they did so continue: Richard Nichols adding, *That he had more plainly learned the Truth of his Profession, by the Doctrine set forth in King Edward VIth's Reign, and thereupon had built his Faith, and would continue in the same to his Life's End, God assisting him.*

V. Concerning swerving from the Catholic Faith, they answered, *That they neither swerved nor went away from the Catholic Faith of Christ, altho' they confessed, that within the Time mentioned in the last Article, they had misliked, and earnestly spoken against the Sacrifice of the Mass, and against the Sacrament of the Altar; affirming that they would not come to bear, nor be Partakers thereof. And they had believed, and then did believe, that they were set forth and used contrary to God's Word and Glory. And moreover, they did grant, that they had spoken against the usurped Authority of the Bishop*

Bishop of Rome, as an Oppressor of Christ's Church and Gospel, and that he ought not to have any Authority in England : For all which Sayings they were not at all sorry, but rather rejoiced and were glad.

VI. Concerning being reconciled to the Unity of the Church, they said, *That they never refused, nor did then refuse, to be reconciled to the Unity of Christ's Catholic Church ; but they said they had, and then did, and so ever would hereafter, refuse to come to the Church of Rome, or to acknowledge the Authority of the See thereof ; but did utterly abhor the same, for putting down the Book of God, the Bible, and setting up the Mass, with other Antichristian Merchandize.*

VII. That misliking the Mass, and Sacrament of the Altar, they had refused to come to their Parish Church, &c. To this Article they all agreed ; and Simon Joyce declared farther, *That the Cause why he refused to be Partaker of their Trumpery, was because the Commandments of God were there broken, and Christ's Ordinances changed, and the Bishop of Rome's Ordinances put up in stead of them.*

Christopher Lyster affirmed, *That in the Sacrament of the Altar there is the Substance of Bread and Wine, as well after the Words of Consecration as before ; and that there is not in the same the very Body and Blood of Christ really, and substantially, and truly, but only sacramentally and spiritually, by Faith in the faithful*
Re.

Receivers; and that the Mass is not a propitiatory Sacrifice for the Quick or Dead, but meer Idolatry and Abomination.

VIII. To the Eighth Article, they said, *That they were sent to Colchester Prison by the King and Queen's Commissioners, because they would not come to their Parish Churches, and by them sent to the Bishop of London to be examined.*

IX. To this Article they generally agreed, *That what they had said in the Premises was true, and that they were of the Diocese of London.*

After these their Answers, the Bishop dismissed them all after Noon, and then brought them into the Church again, where their Articles and Answers were again read to them; and they stood firmly to them: Then the Bishop endeavoured what he could to perswade them to recant and submit; which when they would not do, he gave Sentence of Condemnation against them, and committed them to the Temporal Power, who, upon receiving the King and Queen's Writ for their Execution, sent them all to *Colchester*, where, on the 28th of *April*, 1556, they most chearfully ended their Lives, to the Glory of God's holy Name, and the great Encouragement of others.

The

The HISTORY of
JULIUS PALMER.

Julius Palmer was born at *Coventry* in the County of *Warwick*; his Father was a Merchant of the same City, who sent his Son *Julius* to the Free-School belonging to *Magdalen College* in *Oxford*; and at length he became a Fellow in the said College, and being a zealous Papist, in the Days of King *Edward* the Sixth, he refused to conform to the Service of the Church then in Use, and was thereupon expelled the College; which forced him to teach School for his Living.

But when Queen *Mary* came to the Crown; the Visitors came to *Magdalen College* to displace those that would not return to the *Papish* Religion; at which Time *Julius Palmer* was, upon his Application to them, restored again to his Fellowship.

But during the Time that he had been expelled, he had conversed a good deal with *Protestants*, and had studied the Scriptures, so that he began to be doubtful in some Points of the *Romish* Religion, and would be often asking Questions about the same, as Opportunity offered. He grew very inquisitive, and careful

ful to hear and understand, how the Martyrs were apprehended, and on what Articles they suffered, and how they behaved at their Deaths. He sent one over to *Gloucester*, at his own Charge, to bring him a perfect Account of Bishop *Hooper's* Execution; which it was thought he did, because he was wont to say in King *Edward's* Time, that none of them would stand to their Religion at the Hazard of their Lives. But he soon learned how cruelly they were used, and yet how constantly, in their holy Faith, they endured the worst their Enemies Malice could do against them. And when he himself had heard the Examination and Condemnation of the Bishops *Ridley* and *Latimer*, and had seen them burned at *Oxford*, observing how resolutely and devoutly they suffered, this quite turned his Heart against the *Papists*.

He from that Day forward set himself industriously to learn and understand the Truth: And for this Purpose borrowed *Peter Martyr's Commentary on the Corinthians*, and other good Books, and at last embraced the Truth as willingly as heretofore he had obstinately opposed it. He now began to frame Excuses, to absent himself when he was expected at Mass; and not attending the Service as he was wont, made him suspected: The President of the College shewed a Dislike to him, wherefore he thought it not safe for him to abide the Danger

ger of an Expulsion, and so voluntarily quitted his Fellowship to keep a good Conscience.

After which, some of his Friends procured a Licence for him to teach the Grammar-School at *Reading* in *Berkshire*: But here the Enemies of the Truth persecuted him in such a Manner, that he resigned his School to a Friend of theirs, and went away; which for Fear of Death he was forced to do, leaving behind him all his Goods, and a Quarter's Salary due to him.

Being now destitute of every thing, he went to *Evesham* in *Worcestershire*, where his Mother dwelt, hoping to receive from her the Legacy his Father had left him, which had been due above four Years; but instead of meeting him with Kindness, when he fell down on his Knees to ask her Blessing, she, having learned on what Account he came home, told him he should have Christ's Curse and her's wherever he went. *Julius*, at first, stood amazed at so unexpected and heavy a Greeting from his own Mother; and then he said, O Mother! your own Curse you may give me, (which God knoweth I never deserved) but God's Curse you cannot give me, for he hath already blessed me.

Nay, said she, thou wentest from God's Blessing when thou wast banished for an Heretic from *Oxford*, and now for the like Knavery art driven out of *Reading*. Alas, Mother, said *Julius*, you have been misinformed, for I

was neither expelled nor driven away from *Oxford*, but freely resigned my Place of my own accord : And an Heretic am I not, for I stand not stubbornly against any true Doctrine, but defend it to my Power ; and you may be sure they use not to expel and banish Heretics, but to burn them.

Well, quoth she, I am sure thou dost not believe as thy Father and I, and all thy Forefathers have done ; but as we were taught by the new Law in King *Edward* the Sixth's Time, which is damnable Heresy. Indeed, said he, I confess that I believe that Doctrine which was taught in King *Edward's* Time, which is not Heresy, but Truth ; neither is it new, but as old as Christ and his Apostles.

If this be thy Opinion, said she, I require thee to depart my House ; get thee out of my Sight, and never take me for thy Mother more : As for Money and Goods, I have none of thine, for thy Father bequeathed nothing to Heretics. Faggots I have to burn thee, but more thou gettest not at my Hands.

Mother, said he, altho' you have cursed me, I pray God to bless you, and prosper you all your Life long ; and with more Words of the like Sort, the Tears trickling down his Cheeks, he departed from her, which so mollified her Heart towards him, that she threw an old Angel of Gold after him, saying, Take that to keep thee a true Man.

Thus poor *Julius Palmer* being cruelly repulsed

pulled by his own Mother, who he thought would have been his best Friend ; and not regarded by his Brother, being destitute of all Help, knew not which Way to turn himself ; but at length resolved to go secretly to *Reading*, to try if he could receive his Salary that was due, and also to dispose of his Goods. When he came there, he took up his Lodging at the *Cardinal's Hat* Inn ; but was not long in Town before his old Enemies got Knowledge of it, and apprehending him that Night in his Bed, they put his Feet in the Stocks, and then carried him to Prison, where he remained ten Days, under the Hands of an unmerciful Keeper.

After this, they brought him before the Mayor of *Reading*, and charged him with the following Crimes, but said nothing at that Time of Heresy.

‘ *Imprimis*, That the said *Julius Palmer* said, the Queen's Sword was not put into her Hand to execute Tyranny, and to kill and murder the true Servants of God.

‘ *Item*, That her Sword was too blunt towards the *Papists*, but towards the true Christians it was too sharp.

‘ *Item*, That certain Servants of Sir *Thomas Knowles*, and others, resorting to his Lectures, fell out among themselves, and had like to have committed Murder : Therefore he was a Sower of Sedition, and a Procurer of unlawful Assemblies.

‘ *Item*, That his Hostess, or Landlady, had written a Letter to him, which they had intercepted, wherein she requested him to return to *Reading*; and sent her Commendations, by the Token that the Knife lay hid under the Beam; whereby they gathered, that she had conspired with him to murder her Husband.

‘ *Item*, That they once found him alone with his said Hostess by the Fire-Side, the Door being shut to them, thereby suspecting him of Incontinency with her.’

One *Thackham* suborned three Men to swear these Things against him before the Mayor, who thereupon sent him to the Cage, to be an open Spectacle of Contempt to the People.

And *Thackham* caused it to be reported Abroad, that he was thus punished for his ill Life and Wickedness already proved against him.

In the Afternoon the Mayor sent for *Julius Palmer* to answer for himself, concerning what was laid to his Charge, where he fully overthrew all their Evidence, asserted his own Innocence, and proved the Letters to be of their own forging; so that the Mayor was ashamed that he had given so much Credit to them; and considered by what Means to send *Palmer* away privately before the Matter was made public.

In the mean time, while *Palmer* was in Prison, there came to him one *John Galant*, a true

true Professor of the Gospel, who said to him, O *Palmer*! thou hast deceived many Men's Expectations, for we hear that you suffer not for Righteousness Sake, but for your own Demerits.

To whom *Palmer* replied, O Brother *Ga-lant*, these are the old Practices of the Satanical Brood: But be ye well assured, and God be praised for it, I have so purged myself, and detected their Falshood, that from henceforth I shall no more be molested therewith.

When the Enemies of *Julius Palmer* found they had miscarried in their late Plot against him, and fearing he should escape privily, they resolved to accuse him of Heresy, tho' some of them had been formerly accounted zealous Brethren.

Julius Palmer was now brought again out of Prison before the Mayor of *Reading*, Mr. *Burd* the Bishop of *Salisbury's* Official, and two Justices of the Peace, to render an Account of his Faith before them, and to answer to such Informations as were laid against him. Upon his Examination, they gathered from his own Mouth, sufficient Matter to entrap him; and then drew up Articles against him, which they sent to *Newberry* to Dr. *Jeffrey*, who was to hold his Visitation there on the *Tuesday* next, being the 10th Day of *July*. And so they concluded to send *Palmer* thither, to be ready against that Day; and one *Thomas Askine*, his Fellow-Prisoner, on Ac-

count of Religion, was sent with him. On *Monday Night* they came to *Newberry*, and were committed Prisoners to the *Blind-House* there, where they found one *John Gwyn*, their faithful Brother in the Lord.

Upon *Tuesday* the 10th of *July*, 1556, a Place being prepared in the Parish Church of *Newberry* to keep the Consistory-Court, the Commissioners came thither, who were Dr. *Jeffrey*, for the Bishop of *Sarum*, Sir *Richard Abridges*, Knt. *John Winchcomb*, Esq; and the Parson of *Inglefield*. After the Prisoners were presented, and the Commission read, and other Things done in Order, in the Presence of several Hundred Spectators and Auditors, Dr. *Jeffrey* called to *Palmer*, and said, Are you that jolly Writer of Three Half-penny Books that we hear of? Meaning some Writings that were taken out of his Study.

Palmer answered, I know not what you mean, Sir. Then said *Jeffrey*, Have you taught *Latin* so long, that now you understand not *English*? To this *Palmer* said nothing. Then Dr. *Jeffery*, standing up, said to *Palmer*, We have received certain Writings and Articles against you, from the Right Worshipful the Mayor of *Reading*, and other Justices, whereby we understand, that being convened before them, you were convicted of certain Heresies.

First, That you deny the Pope's Holiness
remacy.

Secondly,

‘ *Secondly*, That you affirm, there are but
‘ Two Sacraments.

‘ *Thirdly*, You say that the Priest sheweth
‘ up an Idol at Mass, and therefore you went
‘ not to Mass, since your first coming to *Reading*.

‘ *Fourthly*, You hold that there is no Purga-
‘ tory.

‘ *Last of all*, You are charged to be a Sower
‘ of Sedition, and have sought to divide the
‘ Unity of the Queen’s Subjects.’

But Sir *Richard Abridges* said to Dr. *Jeffrey*,
You had best see first what he will say to his
own Handywork. *Jeffrey* said, You say
Truth : Then he called to *Palmer*, and said,
Tell me, art thou he that wrote this fair Vo-
lume ? Look on it.

Palmer answered, I wrote it indeed, and ga-
thered it out of the Scripture.

Then *Jeffrey* shewed him another Writing,
and said to him, Is this Doggrel Rhyme yours
also ? *Palmer* answered, I wrote this, I deny
it not.

Then said *Jeffrey*, What say you to these
Latin Verses, entitled, *Epicedion*, &c. Are they
yours ?

Palmer replied, Yes, Sir. Then *Jeffrey* said
to him, Art thou not ashamed to affirm it ? It
came from no good Spirit, that thou didst
rail at the Dead, and slander a Catholic and
learned Man yet alive.

Palmer answered, If it be a Slander, he slan-
dered himself ; for I do but report his own

Writings, and open the Folly therein declared: And I reckon it no Railing to inveigh against *Annas* and *Caiphas* being dead.

Sayest thou so? said *Jeffrey*; I will make thee recant it before I have done with thee. But I know, says *Palmer*, altho' of myself I can do nothing, yet if you, and all mine Enemies, both bodily and ghostly, should do your worst, yet ye shall not be able to bring that to pass; neither shall ye prevail against God's mighty Spirit, by whom we understand the Truth, and speak it boldly.

After some other Discourse, the Parson of *Inglefield* pointed to the Pix over the Altar, and called to *Palmer*, saying, What seest thou there? *Palmer* answered, A Canopy of Silk, embroidered with Gold. Yes, said the Parson, but what is within it? *Palmer* replied, a Piece of Bread in a Cloth.

Then the Parson called *Palmer* a froward Heretic; and after some Discourse about the Mass, he asked him, If he did not believe that they, who receive the Holy Sacrament of the Altar, do truly eat Christ's natural Body? *Palmer* replied, If the Sacrament of the Lord's Supper be administered as Christ did ordain it, the faithful Receivers do indeed spiritually and truly eat and drink in it Christ's very natural Body and Blood.

Then said *Jeffrey*, Whereas you say spiritually, that is but a blind Shift of Descant. What should I say else? says *Palmer*. As the Holy

Holy Church says, replied *Jeffrey*, really, carnally, and substantially. And with as good Scripture, says *Palmer*, I may say, grossly and monstrously.

Then *Jeffrey* said, Thou speakest wickedly : But tell me, is Christ present in the Sacrament, or no ?

Palmer said, He is present. But *Jeffery* said, How is he present ?

Palmer answered, The Doctors say, *Modo ineffabili* (that is, in an unspeakable Manner) therefore, why do you ask me ? Would to God you had a Mind ready to believe it, or I a Tongue able to express it.

Then *Palmer* was asked whether he believed Baptism of Infants agreeable to God's Word, and he answered, Yes ; which the Register was bid to note. And then the Court adjourned, and went to Dinner. After Dinner Sir *Richard Abridges* sent for *Julius Palmer* to his Lodging, and there in the Presence of divers Persons of *Newberry*, exhorted him to revoke his Opinions, and spare his Youth ; and promised him that if he would conform to the Church, he would take him into his House, and allow him twenty Pounds a Year so long as he should live with him : Or, if he had a Mind to marry, he would procure him a Wife, and help him to a Farm, and stock it for him.

But *Palmer* thanked him for his kind Offer, and said he had already renounced his Living in two Places for Christ's Sake, and so
he

he was ready to yield up his Life for the same, if God should see fit to call him to it.

Finding no Good was to be done with him, he was sent back that Night to the *Blind-House*, and the next Morning the Commissioners required him to subscribe certain Articles, which they had gathered out of his Answers, with the Addition of these odious Epithets and Terms, *horrible, heretical, damnable, devilish*, and *execrable* Doctrines, &c. which, when *Palmer* had read, he refused to subscribe; affirming, that the Doctrine which he held and professed, was not such, but good and sound Doctrine.

Then Dr. *Jeffrey* was angry, and at last *Palmer* was willing to subscribe, provided they would put out those odious and ungrateful Epithets: So they consented, and gave him a Pen, and bad him do as he pleased. When he had made such Alterations as he thought fit, he subscribed; and then they asked him, If he would recant? Which he refusing to do, they gave Sentence against him, and delivered him to the Secular Power, in order to his Execution, which was the same Day in the Afternoon, about five of the Clock, *July 16, 1556*, with the two Persons beforementioned, *viz. John Gwyn* and *Thomas Askine*, at a Place called the *Sand-Pit*.

F I N I S.



